


President Joseph Fielding Smith—Tenth President of the Church





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## On the Cover:

A portrait of President Joseph Fielding Smith, tenth President of The Church of Jesus Christ of Latter-day Saints, is featured on our cover this month. President Smith, almost a legendary figure in the Church because of his voluminous contributions in explaining and elucidating Church doctrine and because of his highly popular book *Essentials in Church History*, was ordained and set apart as President of the Church on January 23. For the information of our readers, the days and dates on which the previous nine Presidents of the Church were sustained are as follows:

Joseph Smith, Jr., sustained as First Elder on Tuesday, April 6, 1830, and sustained as President of the High Priesthood on Wednesday, January 25, 1832; Brigham Young, sustained as President of the Church, Monday, December 27, 1847; John Taylor, Sunday, October 10, 1880; Wilford Woodruff, Sunday, April 7, 1889; Lorenzo Snow, Tuesday, September 13, 1898; Joseph F. Smith, Thursday, October 17, 1901; Heber J. Grant, Saturday, November 23, 1918; George Albert Smith, Monday, May 21, 1945; David O. McKay, Monday, April 9, 1951. (See announcement of the new First Presidency, page 4. The cover photograph is by Ralph Clark.)



Joseph Smith Brigham Young John Taylor



Wilford Woodruff Lorenzo Snow Joseph F. Smith



Heber J. Grant George Albert Smith David O. McKay

# The Era

Improvement

The Voice of the Church • February 1970 • Volume 73, Number 2

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Entered at the Post Office, Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in section 1035, Act of October 1917, authorized July 2, 1918.

Subscription price \$3.00 a year, in advance; multiple subscriptions, 2 years, \$5.75; 3 years, \$8.25; each succeeding year, \$2.50 added to the three-year price; 35¢ single copy except special issues. Thirty days' notice required for change of address. When ordering a change, please include your address label from a recent issue of the magazine; address changes cannot be made unless the old address, as well as the new one, is included.

The Improvement Era welcomes contributions but is not responsible for unsolicited manuscripts. Manuscripts must be accompanied by sufficient postage for delivery and return. Payment is made upon acceptance.

Advertising: The Era is pleased to carry advertisements of interest to readers, but doing so does not imply Church endorsement of the advertiser or his product.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.

The Improvement Era, 79 South State, Salt Lake City, Utah 84111





President Spencer W. Kimball, acting president of the Council of the Twelve



*The new First Presidency at a press conference, January 23, the day they were set apart in their new callings: left, President Joseph Fielding Smith; center, President N. Eldon Tanner, second counselor; right, President Harold B. Lee, first counselor. Pictures of the First Presidency were taken at the press conference also.*

## President Joseph Fielding Smith Becomes Tenth President of the Church

**Elders Harold B. Lee and N. Eldon Tanner Called to First Presidency**

● On Friday morning, January 23, 1970, in the council room of the Salt Lake Temple, President Joseph Fielding Smith was ordained and set apart as the tenth President and prophet, seer, and revelator of The Church of Jesus Christ of Latter-day Saints. The Council of the Twelve, governing body of the Church at the death of a Prophet, ordained and set apart President Smith, with Elder Harold B. Lee as voice. This action followed by five days the death of President David O. McKay (see page 8) on Sunday, January 18, 1970.

President Smith selected and set apart as his coun-





sors in the First Presidency Harold B. Lee, first counselor, and N. Eldon Tanner, second counselor.

President Lee, second to President Smith in seniority in the Council of the Twelve, was set apart as president of the Council of the Twelve by President Smith, with Elder Spencer W. Kimball, next in seniority to President Lee, being set apart as acting president of the Council of the Twelve by President Lee.

Elder Hugh B. Brown, formerly first counselor in the First Presidency under President McKay, resumed his calling in the Council of the Twelve, with seniority following Elder Richard L. Evans and preceding Elder Howard W. Hunter.

The ordination of President Smith as President of the Church leaves a vacancy in the Council of the Twelve, which is expected to be filled in April at the general conference of the Church.

Elder Thorpe B. Isaacson, formerly a counselor to the First Presidency under President McKay, resumed his position as an Assistant to the Council of the Twelve, with seniority following Elder Theodore M. Burton and preceding Elder Boyd K. Packer.

Elder Alvin R. Dyer, also formerly a counselor to the First Presidency under President McKay, resumed his position as an Assistant to the Council of the Twelve, with seniority following Elder Henry D. Taylor and preceding Elder Franklin D. Richards.

President Joseph Fielding Smith is called to the presidency after nearly 60 years as an apostle of the Lord Jesus Christ. He was ordained to the apostleship April 7, 1910, by his father, President Joseph F. Smith, then the sixth President of the Church. He has been president of the Council of the Twelve since April 9, 1951, and a counselor to the First Presidency under President David O. McKay since October 1965.

President Smith, a grandson of Hyrum Smith, who was Patriarch to the Church and fellow martyr with his brother the Prophet Joseph Smith at Carthage, Illinois, in 1844, is the third person with the name Joseph Smith to be President of the Church.

He has been identified also with the Church Historian's Office since 1901, when he began working

there following his mission to Great Britain. In 1906, he was sustained as Assistant Church Historian, and in 1921, as Church Historian, a position he has held since then.

President Smith has made consistent contributions to the body of Church literature by his many writings on Church doctrine and Church history.

He is a much beloved leader who, through a lifetime of devotion to the principles of the gospel, has been described by members of the Council of the Twelve as truly a just and righteous man. Members of the Church look forward to his inspired leadership.

President Lee was set apart to the apostleship on April 10, 1941, after having served as managing director of the Church's Welfare Program. Since that time, he has carried the many and varied responsibilities incident to membership in the Council of the Twelve, with wide experience in the Welfare Program, Church business, and, of late, the entire Church Correlation Program, of which he has been chairman of the executive committee. He is a respected theologian and a man of great spiritual reserves, and is well qualified to carry the great burdens that press upon the First Presidency.

President Tanner has been a member of the General Authorities since 1960, when he was called to be an Assistant to the Council of the Twelve. Two years later he was sustained a member of the Council of the Twelve, and a year later as second counselor to President David O. McKay in the First Presidency. He has spent most of his life in Canada, where he was minister of lands in the Province of Alberta before being named president of a Canadian oil company. His administrative acumen has been well used in the First Presidency as have his great qualities of fairness, integrity, and decency, which have won friends for the Church in many walks of life.

Elder Kimball was ordained an apostle October 7, 1943, after having served as a stake president in Arizona. In recent years he has carried increasing responsibilities, particularly as chairman of the appropriations committee of the Church and as chairman of the Indian Affairs Committee, where he has directed the widely acclaimed Church Indian program. Elder Kimball's conference addresses and writings have been admired for many years.

Since Sunday, January 25, 1970, members meeting in stake conferences throughout the Church have been sustaining the new prophet, seer, and revelator, and the new First Presidency. The general membership and all officers and leaders of the Church will have the opportunity of sustaining these admired and respected fellow-brethren in April at the 140th annual general conference of the Church. ○



Photo by Lignell & Gill

PRESIDENT HAROLD B. LEE  
First Counselor in the First Presidency



PRESIDENT N. ELDON TANNER  
Second Counselor in the First Presidency

Photo by William Beal



## The Editor's Page

President David O. McKay at general conference in April 1953



*The tone and intimation of things to come during the 19 years of President David O. McKay's administration were set in his first address as President of the Church. This address was delivered at the solemn assembly held Monday morning, April 9, 1951, in the Tabernacle immediately following his being sustained by those present as the ninth President, prophet, seer, and revelator of The Church of Jesus Christ of Latter-day Saints. Persons present at the time have remarked, "Who could forget the majestic and all-encompassing humility of the occasion, his several moments of silent, free-flowing tears as he commanded all his personal will to control his deeply felt emotions? It was an occasion and a speech that can never be forgotten!" The Era is pleased to present this inspiring speech as the Editor's Page this month.*

# The Greatest Responsibility - The Greatest Honor

By President David O. McKay

● My beloved fellow workers, brethren and sisters: I wish it were within my power of expression to let you know what my true feelings are on this momentous occasion. I would wish that you might look into my heart and see there for yourselves just what those feelings are.

It is just one week ago today

that the realization came to me that this responsibility of leadership would probably fall upon my shoulders. I received word that President George Albert Smith had taken a turn for the worse, and that the doctor thought the end was not far off. I hastened to his bedside, and with his weeping daughters, son, and other kinfolk, I entered his

sickroom. For the first time, he failed to recognize me.

Then I had to accept the realization that the Lord had chosen not to answer our pleadings as we would have had them answered, and that he was going to take him home to himself. Thankfully, he rallied again later in the day. Several days preceding that visit, as President Clark and I were considering problems of import pertaining to the Church, he, ever solicitous of the welfare of the Church and of my feelings, would say, "The responsibility will be yours to make this decision," but each time I would refuse to face what to him seemed a reality.

When that reality came, as I tell you, I was deeply moved. And I am today, and pray that I may, even though inadequately, be able to tell you how weighty this responsibility seems.

The Lord has said that the three presiding high priests chosen by the body, appointed and ordained to this office of presidency, are to be "upheld by the confidence, faith, and prayer of the Church." No one can preside over this Church without first being in tune with the head of the Church, our Lord and Savior, Jesus Christ. He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed. With his guidance, with his inspiration, we cannot fail.

Next to that as a sustaining potent power comes the confidence, faith, prayers, and united support of the Church.

I pledge to you that I shall do my best so to live as to merit the companionship of the Holy Spirit, and pray here in your presence that my counselors and I may indeed be "partakers of the divine spirit."

Next to that, unitedly we plead with you for a continuation of your love and confidence as you have expressed it today. From you members of the Twelve we ask for that love and sympathy expressed in our sacred Council. From the Assistants to the Twelve, the Patriarch, the First Council of the Seventy, the Presiding Bishopric, we ask that the spirit of unity, expressed so fervently by our Lord and Savior when he was saying good-bye to the Twelve, may be manifest by us all.

You remember he said, as he left them: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:11, 20-21.)

Brethren and sisters, brethren of the General Authorities, God keep us as one, overlooking weaknesses we may see, keeping an eye single to the glory of God and the advancement of his work.

And now to the members of the Church: We all need your help, your faith and prayers, not your adverse criticisms, but your help. You can do that in prayer if you cannot reach us in person. The potency of those prayers throughout the Church came to me yesterday when I received a letter from a neighbor in my old home town. He was milking his cows when the word

came over his radio, which he has in his barn, that President Smith had passed. He sensed what that would mean to his former fellow townsman, and he left his barn and went to the house and told his wife. Immediately they called their little children, and there in that humble home, suspending their activities, they knelt down as a family and offered prayer. The significance of that scene I leave for you to understand. Multiply that by a hundred thousand, two hundred thousand, half a million homes, and see the power in the unity and prayers, and the sustaining influence in the body of the Church.

Today you have by your vote placed upon us the greatest responsibility, as well as the greatest honor, that lies within your power to bestow as members of The Church of Jesus Christ of Latter-day Saints. Your doing so increases the duty of the First Presidency to render service to the people.

When the Savior was about to leave his apostles, he gave them a great example of service. You remember he girded himself with a towel and washed his disciples' feet. Peter, feeling it was a menial work for a servant, said, "... dost thou wash my feet? ... Thou shalt never wash my feet."

The Savior answered, "If I wash thee not, thou hast no part with me."

"Nay then," said the chief apostle. "Not my feet only, but also my hands and my head."

"He that is washed needeth not save to wash his feet, but is clean every whit," the Master replied.

"What I do thou knowest not now; but thou shalt know hereafter." (See John 13:6, 8-10, 7.)

And then he washed his feet,

and those of the others also. Returning the basin to the side of the door, ungirding himself, and putting on his robe, he returned to his position with the Twelve and said:

"Ye call me Master and Lord: and ye say well; for so I am.

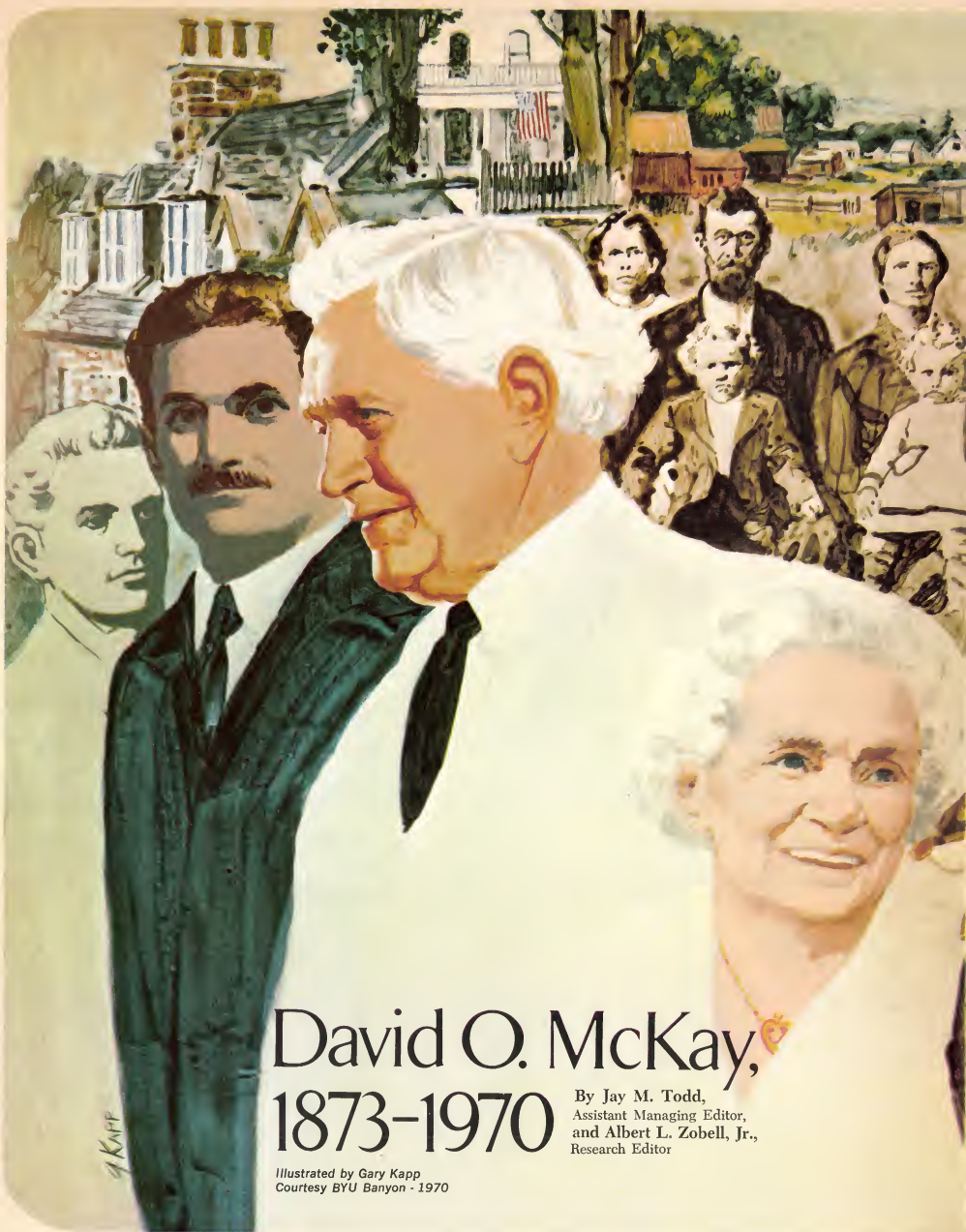
"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:13-14.)

What an example of service to those great servants, followers of the Christ! He that is greatest among you, let him be least. So we sense the obligation to be of greater service to the membership of the Church, to devote our lives to the advancement of the kingdom of God on earth.

God bless you, brothers and sisters. May the spirit of this occasion remain in our hearts. May it be felt throughout the uttermost parts of the earth, wherever there is a branch in all the world, that that spirit might be a unifying power in increasing the testimony of the divinity of this work, that it may grow in its influence for good in the establishment of peace throughout the world.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know the reality of his existence, of his willingness to guide and direct all who serve him. I know he restored, with his Father, to the Prophet Joseph Smith the gospel of Jesus Christ in its fullness. I know that these brethren whom you have sustained today are men of God. I love them. Don't you think anything else. God's will has been done.

May we have increased power to be true to the responsibilities that the Lord and you have placed upon us, I pray in the name of Jesus Christ. Amen. ○



G. KAPP

# David O. McKay, 1873-1970

By Jay M. Todd,  
Assistant Managing Editor,  
and Albert L. Zobell, Jr.,  
Research Editor

Illustrated by Gary Kapp  
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What can be said when a Prophet is called back to our Heavenly Father? A Prophet who has gloriously completed—in the words of the immortal hymn—"all you sent me forth to do"?\*

David O. McKay, ninth President of The Church of Jesus Christ of Latter-day Saints, died peacefully in his ninety-seventh year at his Hotel Utah apartment at 6:00 a.m. on the peaceful Sabbath morning of January 18, 1970. During the hours after midnight, members of his family had arrived to be at his bedside.

About midnight, congestion of the heart developed and steadily worsened. Several hours prior to his death, the President lapsed into a coma. He had been in failing health for several months and in a weakening condition for several days with complications of heart and kidney failure. Although for some time he had been confined to a wheelchair and had experienced difficulties in speech, he had met regularly with Church authorities to discuss and review Church operations.

Every Latter-day Saint felt a personal loss with the death of David (a biblical name meaning "beloved")

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\*"Oh, my Father," by Eliza R. Snow.



President McKay surrounded by students following a Brigham Young University address



Hugh J. Cannon and Elder David O. McKay in 1921 on their world tour of Church missions

Oman (his grandmother's maiden name) McKay. He was born September 8, 1873, in the northern Utah alpine farm community of Huntsville, in a corner bedroom of the family stone house, the first son and third child of David and Jennette Evans McKay, Scottish-Welsh emigrant converts. His father had emigrated from Scotland at the age of 12, and his mother had emigrated from Wales at the age of six.

He was born less than four years after the completion of the transcontinental railroad, 26 years after the pioneers had entered the valley of the Great Salt Lake, and 43

years after the Church was organized by the Prophet Joseph Smith. Brigham Young was then President of the Church.

As young David grew, the Church grew—and seemingly, every personal milestone in his life can be related in time to great milestones in Church history: he was baptized when President John Taylor presided over the Church, received his mission call under the direction of President Wilford Woodruff, was married in the Salt Lake Temple when President Lorenzo Snow held the sacred priesthood sealing powers, was called to the Council of the Twelve

by President Joseph F. Smith, and rendered remarkable service in the First Presidency to President Heber J. Grant and President George Albert Smith before beginning his own administration in 1951, an administration that has been unparalleled in the history of the Church.

For 64 years Latter-day Saints saw him as an official apostolic ambassador at the pulpits of their wards and stakes. They saw him in the missions; they saw him at the pulpit of the Tabernacle and heard his voice and saw his image in their homes by way of the miracles of radio and television. They have felt his influence in their lives. Although relatively few had personal conversation with him or shook his hand, he was a personal influence in their lives. The members of the Church will miss him, as will the countless nonmembers, worldwide, who were among his ever-expanding circle of friends.

The David O. McKay era—the period during which he served as President of the Church, from April 9, 1951, until January 18, 1970—has indeed been a golden age for the Church.

President McKay saw the size of the Church nearly triple—from one million in 1951 to nearly three million at the time of his death, and the number of stakes grew from 184 to an even 500. In spearheading this growth, he traveled approximately one million miles to become the most widely traveled Church President in history—far more than the ancient apostle whom he most admired, the apostle Paul. He visited all the missions in Europe and was the first President ever to visit missions in South Africa, South America, the Pacific isles, New Zealand, and Australia. The number of missions more than doubled, to 88 in number, and the unpaid, full-time missionary force grew from about 2,000 to more

than 12,000. He instituted three language training schools for missionaries, at Brigham Young University, Ricks College, and Church College of Hawaii.

The entry of the Church into public places, such as world fairs, and the establishment of visitors centers reflect President McKay's great mission of placing the message of the Church in the mainstream of life. His famous statement, "Every member a missionary," and subsequent counsel enlisted members Church-wide in the missionary cause.

Never in the history of the Church has there been such a builder as President McKay. Since 1951, over 3,750 Church buildings have been constructed throughout the world. (With those now under construction or in planning stages, the total is 4,411 buildings for his administration.) This number is far greater than the number built in the first 120 years of the Church. Of the buildings constructed under his administration, over 2,000 of them are ward and branch chapels. Under his direction, eight temples were built or announced: Los Angeles Temple, Swiss Temple, London Temple, New Zealand Temple, Oakland Temple, Ogden Temple, Provo Temple, and the Washington Temple. The completion of the latter three will bring to 15 the total number of temples in use by the Church, of which more than half will have been instituted under President McKay's administration. (Associated with the growth in number of temples has been the worldwide stature achieved by the Church's Genealogical Society. Sufficient records are now on microfilm for genealogical use throughout the Church to fill over three million 300-page books.)

Other building projects include the \$10-million David O. McKay Hospital in Ogden, as well as exten-

sive remodeling in other Church hospitals, many seminary and institute buildings throughout the Church, greatly enlarged college campuses at Brigham Young University and Ricks College, the construction of the Church College of Hawaii, and the building of about 60 elementary and high school complexes throughout the South Seas, Central America, and South America. Construction was recently begun on a 25-story Church Administration Building, scheduled for completion in 1972.

President McKay's impressive influence was felt deeply in other significant matters that have greatly altered the makeup of the Church. Under his inspired direction the creation of the far-reaching Church Correlation Program was instituted. Giant strides were taken to weld together in common purpose all the energies and facilities of the Church's administration and programs, particularly as the goals of the Church were expressed through the four priesthood programs—home teaching, missionary, welfare, and genealogy. In addition, the family home evening program—which has received international acclaim for its concept of strengthening the family unit—was developed. Notable changes in Church government were applied by President McKay, including the addition of several counselors in the First Presidency, additional Assistants to the Council of the Twelve, and the calling of Regional Representatives of the Twelve; in addition, members of the First Council of the Seventy have been ordained to the office of high priest.

Indeed, in all things the kingdom of God on earth progressed greatly and was blessed greatly by the wise, beloved, and inspired leadership of David Oman McKay as he presided over the Church for nearly

19 years. The world was brought to more appreciation of the Church, and the Church was brought to more appreciation of the goodness of mankind found within the world. Parents were brought to more appreciation of and love for their children, and children were brought to more appreciation of and love for their parents. Family ties were knit even more closely, and marital bonds were enriched. Individuals were brought closer to God and God was brought closer to individuals as countless millions adopted gospel principles and heeded President McKay's great and majestic pleas for the building of man's most priceless possession—personal character.

All of these general Church achievements reflect the selfsame qualities of brilliance, wisdom, love, imagination, and transparent goodness that were within the man. Indeed, these achievements simply mirror the nature of David Oman McKay. In a similar manner they reflect the home environment in which he grew, unconsciously assimilating the remarkable virtues and characteristics found in the home of his father and mother, David and Jennette Evans McKay.

Young David began mortality as a farm boy on the mountain valley acres that he himself was to operate and own throughout his life. Although he was to preach in many far-off places, among many tongues and peoples, his listeners always delighted in his sermon lessons of his horses, Dandy and Sonny Boy, and a family bobsled party was at least a once-a-year tradition.

Many of his stories that intrigued and charmed listeners reflected his love for the things and people of the soil. Until late in life, he could be found in moments of leisure at the farm, caring for stock, training his horses, cutting hay, plowing land, and doing the duties he learned





Elder McKay when he became first assistant superintendent of the Sunday School, 1909



He was always at home in the South Seas

under the hand of his father.

Once when President McKay was conversing with the late Preston Nibley, former assistant Church historian, Brother Nibley remarked on the many noted persons that the President had met during his long life and asked, "President McKay, who is the greatest man you have ever met?" He replied without hesitation, "My father."

(Of his mother, President McKay had written: "I cannot think of a womanly virtue that my mother did not possess. . . . She was beautiful and dignified." "To make home the most pleasant place in the world for her husband and children was her constant aim, which she

achieved naturally and supremely.")

Young David grew to manhood loving the things his father loved, loving nature, liking most of all to be in the saddle, riding among the hills, there to spend hours in contemplation.

The McKay family of David's youth knew tragedy early, as the dread diphtheria swept through the community during the winter of 1877-78, claiming 20 children, including young David's two older sisters, Margaret and Elena.

When David was seven, his father was called to return to his native Scotland as a Mormon missionary. The father debated whether to accept the call, finally telling his wife that he would ask for a postponement until after the expected baby had joined the family circle. She looked at him, knowing his love for her, and said, "David, you go on that mission. You go now. The Lord wants you now, not a year from now, and he will take care of me." He left in the spring of 1881, ten days before the baby, Annie, was born; she joined 7-year-old David, 5-year-old Thomas, and 3-year-old Jeannette. Such was the spirit and feeling for the Church in that home, a tone that shaped the lives of the children, including the young prophet-to-be. (When the father returned, he found that an addition to the house that he had hoped to build had been built in his absence.)

It was not long after the elder David McKay's return from his mission that he was called as bishop of the Huntsville Ward. He later was called as Weber Stake high counselor and as Weber Stake patriarch. Active in civic offices, he served in the last territorial legislature and three terms as senator in the Utah Legislature before his death in 1917.

At the completion of his regular public schooling, David O. McKay

determined to train and qualify himself for a career in the field of secular education. (Interestingly, he was to make some of his greatest contributions in the field of religious education.) Hence, he attended the University of Utah normal school, located at the time a few blocks west of Temple Square, for three years. His years there left a deep impression upon him, and he similarly impressed his associates—he was graduated as class president and valedictorian of his class and had played guard on the first school football team. His schooling also brought him into contact with his wife-to-be, Emma Ray Riggs, daughter of the Englishwoman with whom he boarded while attending school. After his graduation, the young couple delayed their wedding plans as he accepted a call to serve in the British Mission. So, in the summer of 1897, 23-year-old David O. McKay was ordained a seventy and left for Europe, where he served, as had his father some 15 years previously, in Glasgow, Scotland. As a missionary he presided over the Glasgow conference from March 1898 to September 1899.

Some years ago a researcher, pouring through the Church missionary records, found an appraisal of Elder David O. McKay, made by his mission president upon completion of Elder McKay's mission. The appraisal reads:

"As a speaker: Good.

"As a writer: Good.

"As a presiding officer: Very good.

"Has he a good knowledge of the gospel? Yes.

"Has he been energetic? Very.

"Is he discreet and does he carry a good influence? Yes, sir!

"Remarks: None better in the mission."

This was written in 1899.

President McKay's mission ex-

perience fortified him throughout his life, particularly his experience of coming across an inscription, "Whate'er Thou Art, Act Well Thy Part," at a time of discouragement. However, another mission incident was told by the President himself at a general conference. The incident occurred as the elders in Scotland were at a conference presided over by President James L. McMurrin:

"I remember as if it were yesterday, the intensity of the inspiration of that occasion. Everybody felt the rich outpouring of the Spirit of the Lord. All present were truly of one heart and one mind. Never before had I experienced such an emotion. It was a manifestation for which, as a doubting youth, I had secretly prayed most earnestly on hillside and in meadow. It was an assurance to me that sincere prayer is answered 'sometime, somewhere.'"

The Holy Ghost, he testified, was poured out upon the elders until "tears were flowing down their cheeks . . . not in sorrow or grief, but as an expression of the overflowing Spirit. . . . One elder while bearing testimony declared, 'Brethren, there are angels in this room!'

"To this, President McMurrin arose, testifying, 'Yes, brethren, there are angels in this room!' Then turning to Elder McKay, he spoke prophetically, 'Let me say to you, Brother David, Satan hath desired you that he might sift you as wheat, but God is mindful of you. . . . If you will keep the faith, you will yet sit in the leading councils of the Church!'"

After President McKay had revealed this testimony, he declared humbly, "With the resolve then and there to keep the faith, there was born a desire to be of service to my fellowmen, and with it a realization, a glimpse at least, of what I owed to the elder who first



*President McKay presided at the dedication of the Hyde Park chapel, London, in 1961*

carried the message of the restored gospel to my grandfather and grandmother who had accepted the message years before in the north of Scotland and in South Wales."

(Through the holy calling and inspired utterances of a patriarch at the time he received his patriarchal blessing at age 12, young David was informed that "the eye of the Lord is upon you. . . . At an early date you must be prepared for a responsible position. . . . You shall see much of the world, you shall 'assist in gathering scattered Israel.' . . . It shall be your lot to sit in council with your brethren. . . . You shall preside among the people.")

His mission over, David O. McKay began teaching at Weber Academy (now Weber State College) at Ogden, 13 miles down the canyon from Huntsville. Almost as soon as he had arrived home, he also went to Salt Lake City to renew his proposal of marriage to Emma Ray Riggs. During his mission, Emma Ray had graduated from the University of Utah, receiving special attainments in music—a training that was to be of warm and happy value to her ward and stake and to her family.

They were married in the Salt Lake Temple January 2, 1901. David O. McKay was 27 years old. From that time his thoughts were

never far from her and their family. To this inspiring couple were born five sons and two daughters: Royle Riggs McKay (who died in his early youth), David Lawrence McKay, Dr. Llewelyn Riggs McKay, Lou Jean McKay Blood, Emma Rae McKay Ashton, Dr. Edward Riggs McKay, and Robert Riggs McKay. There are 22 grandchildren and 22 great-grandchildren.

Their 69 years of marital companionship stand as one of the longest among modern world figures, and by all odds is likely the most famous. Their loving association, known for its mutual courtesy and kind consideration, not only became a tradition and an ideal among Latter-day Saints, but it was also a symbol of what can be in a world where family separations and marital infidelities are often commonplace. To many it has seemed that God left them together so long for just such a purpose. In paying tribute to his wife, President McKay once wrote to his children:

"Aptly it has been said that, 'Often a woman shapes the career of husband, or brother, or son.' A man succeeds and reaps the honors of public applause, when in truth a quiet little woman has made it all possible—has by her tact and encouragement held him to his best, has had faith in him when his own faith has languished, has cheered him with the unflinching assurance 'you can, you must, you will.'"

"I need not tell you children how fittingly this tribute applies to your mother. All through the years you have seen how perfectly she fills the picture. There is not a line or a touch but is applicable. . . .

"I want to acknowledge to you and to her, how greatly her loving devotion, inspiration, and loyal support have contributed to whatever success may be ours.

"Willingly and ably she has carried the responsibility of the household.

"Uncomplainingly she has economized when our means have been limited.

"Always prompt with meals, she has never said an unpleasant word or even shown a frown when I have kept her waiting, sometimes for hours.

"If I had to take a train at midnight or later, she would either sit up with me or lie awake to make sure that I should not oversleep.

"If duty required me to leave at five o'clock in the morning, she was never satisfied unless she could prepare me a bite of breakfast before I left home.

"It has been mother who remembered the birthdays and purchased the Christmas presents.

"Since January 2, 1901, the happy day when she became my bride, she has never given me a single worry except when she was ill and that has been, with few exceptions, only with the responsibilities of motherhood.

"Thus my mind has been remarkably free to center upon the problems, cares, and requirements incident to my duties and responsibilities.

"In sickness, whether it was one of you or I, her untiring attention night and day was devotion personified; her practical skill, invariably effective; and her physical endurance, seemingly unlimited. Many an ache and pain she has endured in uncomplaining silence so as not to give the least worry to the loved one to whom she was giving such tender care.

"Never to this day have you heard your mother say a cross or disrespectful word. This can be said truthfully, I think, of but few women in the world.

"Under all conditions and circumstances, she has been the perfect

lady. Her education has enabled her to be a true helpmate; her congeniality and interest in my work, a pleasing companion; her charm and unselfishness, a lifelong sweetheart; her unbounded patience and intelligent insight to childhood, a most devoted mother;—these and many other virtues, combined with her loyalty and self-sacrificing devotion to her husband, impel me to crown her the sweetest, most helpful, most inspiring sweetheart and wife that ever inspired a man to noble endeavor.

"To her we owe our happy family life and whatever success we may have achieved!"

President McKay's legacy in the area of love at home will be talked of for generations, a source of inspiration and guidance for countless millions. His great message to this age centered on the sanctity and importance of the home—and few men were blessed with better resources of such long duration as was he.

The desire to teach mankind of the potential of a good home life reflected President McKay's great background in education. A year following his marriage, and about two years after he began teaching at Weber Academy, he was appointed superintendent at the academy, a position he held until 1908 and "over which he presided with great credit and distinguished ability," as President J. Reuben Clark, Jr., was to recall many years later.

His first post-mission Church assignments were in education also—in the Sunday School. Shortly after his return from the mission field in 1899, he was called as second assistant superintendent of Weber Stake Sunday School, and it was in this organization that his love of teaching, his natural administrative talents, and his progressive, ever-learning nature began to



forcefully manifest themselves.

In the first days of April 1906, David O. McKay received a call to attend general conference in Salt Lake City. In discussing the matter, he and Emma Ray thought that if anything important were involved—other than asking his opinion about educational matters—it might be a call to serve as Church commissioner of education. But to their surprise, he was called to fill a vacancy in the Council of the Twelve, and thus began his record of 64 years as a General Authority of the Church. He was 32 years old at the time.

With this holy calling, David O. McKay's life was forever changed—chartered undeniably upon its divine course. His abilities and interests in education prompted his first appointment: some six months after taking his seat in the Council of the Twelve, he was called as second assistant general superintendent of the Deseret Sunday School Union, under President Joseph F. Smith as superintendent. He became first assistant in 1909, and in 1918 he was called as general superintendent.

As a teacher and motivator of youth—and as a teacher and motivator of those who work with youth—he was widely admired. Recognizing his superior talents in the field of education, President Heber J. Grant appointed him commissioner of education for the Church, a post he held from 1919 to 1921.

In 1921 he was appointed to the Board of Regents of the University of Utah, the school from which he was graduated 25 years previously. A year later he was awarded an honorary master of arts degree from Brigham Young University. (He later served on the Board of Trustees at Utah State Agricultural College and on the Board of Trustees of Brigham Young University, the only known person to have

served on all three boards. Later in life he was to receive honorary doctorates from those three schools, as well as from Temple University in Philadelphia, and he was honored by numerous educational organizations throughout America with honorary memberships.)

From this extensive background of talent, training, experience, years of leadership responsibility—as well as a natural interest in and love for education—it is easy to see the source of the great advancements made in Church education since he became President of the Church. Not only did the seminary and institute and Church school systems become worldwide with a vast system of campuses and course work, but in addition, priesthood and auxiliary education within the Church was greatly stimulated, altered, refined, and made more effective under the careful tutelage of President McKay, as he pointedly counseled general Church auxiliary presidencies and superintendents and general board members.

His interests took a new turn in 1920 when he received one of the most unusual assignments ever given a member of the Council of the Twelve. He was called by President Heber J. Grant "to make a general survey of the missions, study conditions there, gather data concerning them, and in short, obtain general information in order that there may be someone in the deliberations of the First Presidency and the Council of the Twelve thoroughly familiar with actual conditions."

And thus began a 13-month, 62,000-mile tour, as he sailed over all oceans except the Arctic Ocean and visited all missions of the Church except South Africa. Accompanying him as his assigned companion was Hugh J. Cannon, president of Liberty Stake.

In many locales, particularly in the South Seas, Elder McKay was the first General Authority ever to visit.

They first visited Japan, China (which Elder McKay dedicated for the preaching of the gospel), and Hawaii. They returned for a short visit with their families and then departed by boat for the South Seas. The experiences of those months in the South Seas—Tahiti, Fiji, Samoa, Tonga, New Zealand—involved some great pentecostal events, including the gift of interpretation of tongues, as well as special outpourings of the Spirit. It was a tour that forever held the Saints of the islands close to the heart of President McKay. Brother Cannon wrote: "For years Saints had prayed for the privilege of seeing with their own eyes an Apostle of the Lord. This plea had been granted. They had seen him, had pressed his hand, not a few had kissed it and bathed it in their tears, had listened to his inspired words and had received additional confirmation of their faith that the Almighty does have divinely chosen men to lead his people." So intense and spiritual was the parting at Sauniatu, Samoa, that the Saints erected a monument at the scene where they said farewell. Yearly, the Saints in the area have gathered on the anniversary of that day, known as McKay Day, to review those events and the prayer given by the apostle.

From the Pacific isles, the two men went to Australia, stopping at Java, Singapore, Burma, India, Aden, Egypt, the Holy Land, and then continued up through Europe to England and home to America. Elder McKay's report and appraisal of the work greatly benefitted Church leaders, in addition to suggesting a new area of emphasis for 49-year-old David O. McKay. His view of the Church took on a new



worldwide view, an insight that he was to draw upon heavily when he became President. He had learned firsthand of the love, devotion, true equality, talents, and brotherhood of the Saints in different lands and cultures. More than anything else, this tour influenced his already deeply based compassionate nature to guide members of the Church in understanding their real and eternal brotherhood with all mankind.

The year's experience also reminded him of the great value of missionary work and set his course; for years later he would turn the whole Church toward an inspired concept—"Every member a missionary." His missionary spirit must have been contagious, for he had been home but a few months when the First Presidency called him to the presidency of the European Mission. So, accompanied by his family, he departed for England, where in the next two years he was able to implement his ideas on proselyting that he had envisioned while traveling around the world and that he would use with such great effectiveness during his presidency years later that they would bring upwards of 100,000 converts yearly into the Church. It was at this time that many of the families of the Church began calling him President McKay—the title by which he had been known in the European Mission presidency.

He returned home in 1924 and resumed his work as superintendent of the Sunday School and his regular duties as a member of the Council of the Twelve. During the next decade he continued to carry important assignments in the Council of the Twelve, particularly traveling to conferences and other Church assignments throughout the West in white-top, horse-drawn buggies, trains, and the new and better automobiles of the period. He was maturing in the varied and



*Breaking ground for the London Temple, 1955*

many responsibilities that befall members of the Council of the Twelve.

Then on October 6, 1934, following the death of President Anthony W. Ivins, former first counselor to President Grant, President J. Reuben Clark, Jr., was advanced to first counselor and David O. McKay, at 61 years of age, was appointed as second counselor. Thus began his nearly 17 years as a counselor in the First Presidency, in which he was inextricably entwined in the major decisions of the Church, followed by almost 19 years as President of the Church, for a total of nearly 36 years as a member of the First Presidency.



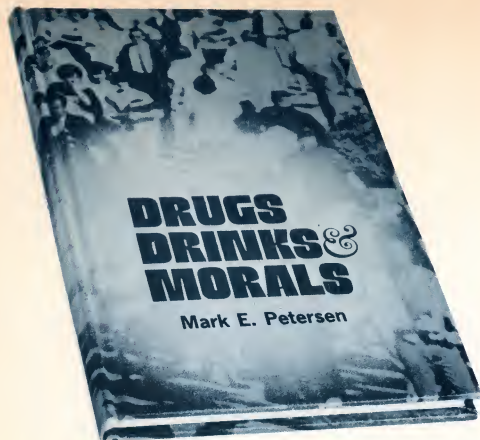
*At Greenock, Scotland, 1955, President McKay greets members of the arriving Choir*

(This record is exceeded only by that of President Joseph F. Smith, who was a member of the First Presidency for slightly over 38 years.)

One of the first changes that was made after President McKay entered the First Presidency was his own release from the Sunday School and the calling of non-General Authorities as officers and board members of both the Sunday School and the Young Men's Mutual Improvement Association.

Those were difficult days—the mid-1930s. The depression and the specter of the coming world war pressed heavily upon the world. The Church Welfare Program was





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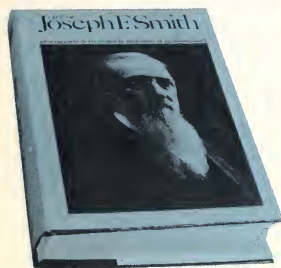
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organized, and President McKay joined other General Authorities in going throughout the Church, explaining and organizing the plan, and spending much time on the problems incident to the period. Even so, busy as he was, he never forgot the young people of the Church. On countless mid-week evenings he would, upon appointment, take Sister McKay to an assembly of M Men and Gleaners or other young Latter-day Saints, where he would speak on the principles of happy courtship and marriage.

The early years of the 1940s were years of world war, and with other members of the First Presidency, President McKay was a source of great strength and assurance to members of the Church during those trying times. At the death of President Heber J. Grant in May 1945, he was again called as second counselor, this time to President George Albert Smith.

Upon the death of President Smith, President David Oman McKay was sustained by the membership of the Church on April 9, 1951, as the ninth President of the Church. That for which he had been preparing for 77 years had come to pass. (It was 45 years to the day since he had been ordained an apostle.) At a time when most men would already have been retired for some 12 years from their occupations, David O. McKay began to break ground for one of the most awe-inspiring periods ever directed by a President of the Church.

Having learned from his 1920-21 world tour that nothing can take the place of firsthand information, President McKay determined to travel widely during those early years of his administration, and by doing so, he became the first President of the Church ever to travel to many of the missions. In 1952

he toured Europe; in 1954, South Africa, South America, and Central America; and in 1955, Hawaii, the islands of the Pacific, and Australia. Thereafter, he returned to Europe and the Pacific isles to break ground and to dedicate temples and colleges that his previous tours had indicated were needed. Truly, President McKay desired to bring the schools (with their saving truths of knowledge) and the temples (with their saving ordinances of salvation) to the membership of the Church; no longer would the Saints of those areas have to save for a lifetime for the privilege of making one journey to a temple or suffer without the benefit of education.

Another result of these tours was President McKay's decision to give the Saints full priesthood leadership in their respective areas; hence, he directed that stakes with local leadership be organized throughout the world. Zion's borders were indeed being enlarged, her banner being beautifully unfurled. And wherever he traveled he sought out meetings with top government leaders, expressing the true mission of the Church, correcting misconceptions, leaving a spirit of friendship that was to bless the Church many times over.

His leadership and innovative and administrative abilities were everywhere present, even in the vast business responsibilities of the Church. A revised financial structure was established; the President of the Church became chairman of the boards of all Church businesses; and full-time presidents were named to head businesses that had taken so much of the time of previous Church leaders, whose efforts were needed more in spiritual and religious matters.

The decade of the sixties was more than anything else a period of development and refinement of the programs and concepts he

initiated during the 1950s. Throughout the last decade, President McKay's labors were directed toward strengthening the programs: building even better priesthood leadership throughout the Church, fortifying the home through better family home evening and home teaching experiences, increasing the Saints' desires to experience love for their brothers through better missionary service for the living and increased temple ordinances for the dead. It was a decade of refinement, a decade that ably used the educational and administrative talents and wisdom of the President.

His great and stirring pronouncements at the general conferences of the Church centered upon the home and its divine role in saving souls. His thoughts and expressions became standards not only for Latter-day Saints; people throughout the world also respected his wisdom, inspired utterances, and friendship. Consequently, many honors were bestowed upon him, making him a widely recognized leader among men and bringing respect and goodwill to the Church.

Truly David Oman McKay was given to our day through the special love and purposes of the Lord. He served longer as President than six of the other eight Presidents of the Church. Only two—President Heber J. Grant and President Brigham Young—served longer. Well over half of the members of the Church today have known no other President of the Church.

He was a Prophet of God who knew that he was on the Lord's errand and that nothing could stay the hand of the Lord in the onrush of his kingdom on earth. We have been blessed to have lived during his administration, to have heard his voice and felt his presence. It has been an honor and privilege to have been guided by such as he toward the Christ-like life. ○



People from all walks of life passed by the funeral bier, where President McKay's body lay in state in the Church Office Building



## Tributes and Messages of Sympathy

*Following the announcement of the death of President David O. McKay, hundreds of letters, telegrams, and other expressions of love and sympathy began arriving at Church headquarters. Printed herewith are excerpts from some of these messages:*

### Senate Resolution 314:

In the Senate of the United States, January 21, 1970, the following Resolution was passed unanimously.

RESOLVED THAT the Senate has learned with great sorrow and regret of the death of David O. McKay, late President of the Church of Jesus Christ of Latter-day Saints.

RESOLVED THAT as a token of its respect and admiration for his long and dedicated services as humanitarian, missionary, church leader and President of the Church, the Senate hereby expresses its sincere sympathy and sorrow at

his passing to his beloved wife and family and to members and nonmembers around the world who accepted him as a great spiritual leader.

*Washington State Senate Resolution, 1970-Ex. 10, adopted January 19, 1970:*

WHEREAS, David O. McKay, President of the Church of Jesus Christ of the Latter-day Saints, since 1951, and one of that church's most distinguished leaders, died on Sunday, January 18, 1970 in Salt Lake City, Utah; and

WHEREAS, President McKay guided the church in its growth from one million members to nearly three million members during the period of his presidency; and

WHEREAS, his leadership has been the source of inspiration to all the members of his church, among whom are numbered many citizens of the state of Washington, who by their personal lives and dedication to the lofty ideals of the Mormon church contribute significantly to the moral and spiritual vitality of their communities; and



WHEREAS, President McKay's exhortations and encouragement to the formation of vital family relationships among his followers demonstrates his deep concern with this most fundamental of all social relationships.

NOW, THEREFORE, BE IT RESOLVED, that the Senate of the state of Washington mourns the death of this devoted and beloved leader of the Church of Jesus Christ of the Latter-day Saints, and joins with the family of President McKay and the members of the church in their bereavement.

Be It Resolved by the Legislature of the State of Idaho:

WHEREAS, through his life and works, David O. McKay offered an example of Christian principles to all Americans; and

WHEREAS, David O. McKay served the members of the Church of Jesus Christ of Latter-day Saints throughout his many years, and for nineteen years provided guidance and counsel as the President of the Church, expanding its membership, carrying word of its teachings to many millions, and supervising continued construction and dedication of buildings to its work; and

WHEREAS, all people of the world will mark with sorrow the passing of this great leader and inspirational individual, so too will the people of the state of Idaho join in acknowledging with sadness the death of David O. McKay.

NOW, THEREFORE, BE IT RESOLVED by the House of Representatives of the state of Idaho, the Senate concurring therein, that the members of the Fortieth Idaho Legislature take this opportunity to recognize and memorialize the contribution to the quality of our lives made by President David O. McKay, and urge that all citizens of this state and the United States join in observances to commemorate this contribution.

All of Arizona joins in mourning the loss of your great leader, whose fruitful years were of such great service to his church and country.—Governor Jack Williams of Arizona

Please accept my most sincere condolences at your own personal loss and the loss to the church of a kindly and Godly leader. May God's love and mercy be with you in your hour of bereavement.—Tuipelelake, Premier, Nukualofa, Tonga

I was saddened to learn of your husband's passing and want you to know you and your family have my deepest sympathy.

Words are certainly inadequate at a time like this, but I hope you will gain solace from the knowledge that your husband's friends in the FBI share your sorrow.—J. Edgar Hoover, director of the Federal Bureau of Investigation

May I at this solemn moment express to you and through you to the members of your church my deepest feelings of sorrow for the loss of the great man that President McKay has been. My fellow countrymen in particular will never forget what through his relentless efforts he did for Greece in times of dire circumstances. In him we have recognized an outstanding American in the great tradition of the principles for which your country is known throughout the world.—Basil Vitsaxis, Ambassador of Greece, Washington, D.C.

Please accept and convey our personal sense of loss and deep grief in the demise of Dr. McKay. His was a towering figure in the field of spirit and a source of inspiration to all

those who have known him however fleetingly. My wife and I join you in mourning the passing of a great man.—John Zoinis, Greek Ambassador to Turkey

Please accept my deepest condolences at the passing of David McKay. His memory will forever live on as a fearless fighter for justice and for peace between men everywhere.—Lt. Gen. Y Rabin, Ambassador of Israel, Washington, D.C.

Dear Mrs. McKay:

Mrs. Jordan joins me in extending to you and your family our deepest sympathies and condolences over the death of President McKay, one of the most distinguished American religious leaders of our times and your devoted partner in marriage for most of this century.

The flood of messages that you will receive from great and humble people throughout the world will prove reassuring to you and will testify to the great esteem with which President McKay was regarded by people of all stations in life, both within and without the church of your faith. His warmth, his dignity of bearing, his reasonable attitude, his simple eloquence, his dedication, all stamped him as a church official of true distinction. The Mormon Church achieved its greatest growth in membership and influence during his administration, which began at the age of 77 when many men have closed the book upon their public affairs.—Len B. Jordan, United States Senator from Idaho

As a young man of 17 it was my privilege to first meet Elder McKay when he was an apostle of the Church and I was preparing for a mission to which I had been called in England. Elder McKay at that time was the favorite of all the missionaries in the mission home of the numerous speakers who addressed us during the two-week training period. From 1931 until the present time I have never had occasion to question the inspired leadership of this wonderful man.—Del Clawson, U.S. Congressman from California

Alota Village grieves the loss of its chief.—Sauniatu Village Council, Samoa

My Maori people join me in sorrow at the death of President McKay. Please accept and convey to your Church our sincere sympathy.—Te Atairangikaaho, New Zealand

Being much grieved to learn of the great loss the Mormon Church suffered by the death of late President David McKay, I extend to you sincere condolences and sympathy.—Siegfried von Nostitz, German Consul General, San Francisco

The principles and philosophies he exemplified are those which not only account for the strength and influence of his church, but which are essential to sound societies and great nations.

The inspiration he gave to the membership of the Church as a leader, and to those of us privileged to know him as a man of character and wisdom, is a legacy of unequalled value.—General Lewis B. Hershey, former director of the U.S. Selective Service, Washington, D.C.

Be it a spiritual order of the National Board of Directors, in joint session, on January 21st, 1970. That in reverence to our late member, it is so ordered, that the coming project of the Scottish American Society, Inc. Home for our Aged, when built within the area of our Nation's Capital, be herein stated and called The David O. McKay S.A.A. Home forever in his memory.—Stanley Waldorf Mackenzie,

founder and national chairman. The Scottish American Society Inc., Washington, D.C.

We express our deepest sympathies on the passing of President David Oman McKay. The world has lost a great religious leader.—Bishop Kenryu T. Suji, *Buddhist Churches of America National, San Francisco, California*

I join you in sorrow and prayer as we thank God for the humble servant and the great leader with whom he blessed your Church.—Archbishop Iakovos, *New York, New York*

I join the multitudes in paying tribute to a great leader who fulfilled God's plans for man on earth.—William D. Cocorinia, *member of the Arch-diocesan Council, Greek Orthodox Church, North and South America*

The University of Utah has suffered a real loss in the passing of President McKay. He has been closely associated with the University ever since he entered as a student in 1894 and played on the varsity football team. I regard him as the University's most distinguished alumnus and we are grateful for his lifelong interest in the welfare of his alma mater.

Our beautiful Pioneer Memorial Theatre will always be a monument to his interest and to his patronage of the fine arts. It is entirely fitting that a portrait should hang in the lobby of the theatre.

Greater than all of these is what President McKay stood for. There has never been a greater friend to education than David O. McKay. Every child born in Utah since the turn of the century has benefited from this. It is a legacy that can never be measured and will continue into eternity.—James C. Fletcher, *president, University of Utah*

I was saddened to learn of the death of President David O. McKay. The Mormon Church has lost a distinguished and great leader. He was loved and revered by all who knew him. His devoted service has left its mark upon the whole world.

On behalf of the University, I offer our deepest sympathy to members of the Church and his immediate family.—William E. Davis, *president, Idaho State University*

I was greatly grieved at the news of the death of President McKay. Christianity has lost a great and true advocate. His example of dedicated stewardship throughout his long life will remain as a beacon to those who come after him.—H. L. Hunt, *Dallas, Texas*

Our hearts were saddened this morning by the news that our dear friend and great leader President David O. McKay had passed on to meet the Heavenly Father. The world and all of us will miss a great man and a great prophet.—Mary and Igor Gorin, *New York, N.Y.*

The members of the Philadelphia Orchestra, my wife and I are deeply saddened by the passing of your great husband. It is an irreparable loss not only to the Mormon Church but to the world.—Eugene Ormandy, *director of the Philadelphia Orchestra*

We mourn with you the passing of President McKay. In him we recognize an outstanding leader of his church whose advice and friendship to Scouting have been appreciated through the years.—Irving Fiist, *President, Boy Scouts of America*, and Alden G. Barber, *Chief Scout Executive*

The passing of your great leader David O. McKay saddens all of us but reminds the world of his century of inspiring service to humanity and God. To you, the council, and his followers we send our deepest condolences and prayers for those who will continue his noble work.—E. Roland Harriman, *American National Red Cross, Washington, D.C.*

It was with a deep sense of personal loss that I learned of President McKay's death. His was a warm, perceptive and inspiring spirit that enriched the lives of countless thousands throughout the world. It was my great privilege to have known him, to have received his counsel, and to have felt his influence in my life. May I extend to you and your family my deepest sympathy.—Lane W. Adams, *executive vice-president, American Cancer Society*

The officers and directors of United States Steel join me in expressing our profound sorrow over the passing of President David O. McKay and share with you and our many associates in Utah the loss of a true friend and great spiritual leader. His life and work were an inspiration to all.—Edwin H. Gott, *chairman of the board, U.S. Steel Corporation*

Our deepest sympathy is extended to you and your associates, and to the members of his family, on the passing of President McKay.—Richard P. Cooley, *president, Wells Fargo Bank*

Few men of our day can offer such an example of obedience to the principles of Christianity as did President McKay. His passing will leave a void in the hearts of all who knew him. We will always cherish his memory and the realization that this man who stood for years as the spiritual leader of a strong, dynamic people has left us a rich heritage. He stands as an example to us all. He was a statesman, educator and spiritual leader, worthy of our admiration and respect. But most of all, his love of God and his devotion to his fellow man have set him out as one of the great leaders of our time.—Henry A. Thouron, *president, Hercules Incorporated*

The passing of President McKay was a deep loss, not only to the members of his Church, but to all of those throughout the nation who had the privilege of admiring him. He was a truly great American and will be sadly missed.—James C. Hagerty, *vice-president, American Broadcasting Companies, Inc.*

Our sincere condolences on the loss of your late leader. I am sure that the memory of his rich and full life will live for many generations in the hearts and minds of those who were touched by his.—A. W. Clausen, *president, Bank of America*

Please accept our deep sympathy. I'm sure there are few men in the world today more loved and respected. Few men have ever had the widespread influence for good or so effectively emulated the teachings of Jesus Christ as did David O. McKay. He was a great man.—Frank E. Barnett, *chairman of the board, Union Pacific Railroad Company*

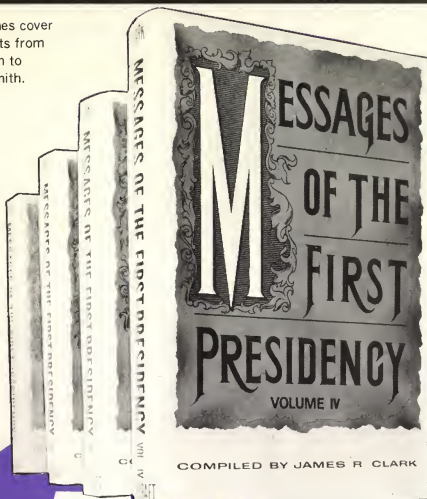
Sincere sympathy in the loss of your great leader.—National Council of Women of United States, *New York, N.Y.*

My deepest sympathy with you in the loss of a very wonderful president.—Stella Reading, *dowager marchioness of Reading, London, England*

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Scenes at funeral and viewing



Sister Emma Ray McKay, in front of funeral bier, listens to funeral tributes



## Memories of a Prophet

*Legion are the stories, incidents, personal experiences and observations, worthy of report, concerning President David O. McKay. The following are only a handful of many such remembrances that suggest in a small way the nature of the man and his soul.*

"There are men whose very presence warms the heart. President McKay is one of them. I spoke from the heart when, in the middle of a commencement address I was giving at Brigham

Young University, I turned to him on the platform and said, 'David McKay, almost thou persuadest me to be a Mormon.'"—*The late Cecil B. DeMille*

"I recall a heart-stopping moment when as the aged President McKay mounted the platform to address a group, he tripped on the stairs. There was a gasp from the people. But he stood up and faced the audience with that irrepressible smile. 'It's awful to grow old,' he said ruefully, 'but I prefer it to the alternative.'"—*Norman Vincent Peale*  
(Continued on page 72)



## A Prayer for a Prophet, Simply

By Dennis Drake

*"... I bare you on eagles' wings, and brought you unto myself." (Exod. 19:4.)*

Autumn fires out in glory,  
Orange, yellow, magenta on a wooded hill.  
A breeze rustles precarious November leaves, and is still.  
Winged vision tends to the flame burning low,  
As the smoldering sun purples the sky;  
An aging eagle spirals high into evening,  
Out-topping mountains.  
No obstacle can bar his sight;  
The upward climb endows him light.  
He looks far down on evergreen jade,  
No further.  
Great love can overlook the shade.

This eagle ages gracefully:  
White heads can grow no whiter  
And wisdom grows only wiser;  
His eyes reflect a higher light.  
Majestic, he soars in finer air,  
Higher than most birds dare,  
Communes with clouds, confides in stars.

The years bring weakness with strength,  
Give meaning to life, delimit its length.  
... he grows old.  
Yet is he truth and passion,  
He glows in everlasting burnings of eternal fire!  
This eagle labors up his last ascent,  
Treading time for our mere sakes.  
For a brief century he was lent;  
Thank God for that time and that life!

May he feel the love that flows  
To him on that flight. He goes  
More than an eagle; he is not all of this earth,  
Yet less than an eagle, for much of him remains behind.  
Oh, let him feel our faith, our prayers, our pride,  
When his arc ceases to be bold  
And the wings fold, and he dies.

## Brothers and Sisters

By Dennis Drake

*If ever you would hide your mind or heart  
In hate or shame or misplaced fear  
From all that I should want to know of you—  
Oh, the loss to both of us;  
But dare reveal the depths of what you are,  
Then words are more than words,  
Can touch far deeper than ear and brain allow  
And tell worlds on worlds of what it is we share.*

## Startled Awakening

By Mary M. Pronovost

*I dreamed my suitor would be  
tall,  
A Romeo who would enthrone  
Me as his Juliet; enthrall  
My very being with his own.  
I visualized his classic look,  
His polished personality,  
Which, like the hero's in the  
book,  
Would make life radiant for me.  
But I was kissed awake by one  
Who wore a comfortable face  
And spoke his words of love and  
sun  
With unassuming, split-rail  
grace.  
The prince I wed has country  
skies  
And laughing meadows in his  
eyes.*

At this Valentine\*

time of the year, a selection of

# Poems of Love

love of man and woman,

love of others, love of self,

love of country, love of God

## Valentines

By Virginia Scott Miner

*A valentine to a young love—  
This is a promise made,  
Sure of itself and the years to come,  
Unafraid.*

*A valentine to an old love—  
When tears have all been wept,  
This is the flag of faith and trust,  
A promise kept.*

## Shall I Take My Degree in Theory?

By Evalyn M. Sandberg

*Scholarship is important.  
I've always felt it so.  
And, in the dealings of God with man,  
it really helps to know  
things past and present and future.  
I'm certain, too, that we'll find  
continuing thought and study  
are vital to spirit and mind.  
But what percentage of effort  
dare I deploy that way,  
anticipating the question  
that awaits on judgment day?  
For I have an uneasy feeling  
the main query may be:  
"And how did you prove your love  
of man—and, by extension, Me?"*



## A Note to Those Who Love Their Country

By Mabel Jones Gabbott

*We have known growing pains  
and freedom's anguish,  
and the pull  
of individual rights  
within the nation's whole.*

*We knew the lash of tyranny and chaos,  
felt the full  
unselfish measure of devotion,  
heart and soul,  
of men who fought to make us free,  
who sacrificed  
to keep us one;*

*Yet these unrests,  
an innate growing,  
were recognized, were won  
against the tensile strength  
of a country, right and good.*

*Now,  
in the present turmoil,  
can the past give guidance?  
Could not any nation,  
struggling to stay righteous,  
know:  
the road to peace is trod on bended knee,  
with trust and faith in God?*

## Teleology

By John S. Harris

*A solitary man lives  
In a mediocrity of goodness:  
His sins are rare  
Without partners or victims,  
But his excellence too  
Remains dormant, unexercised.*

*Is that why God created man?  
His universe was too lonely for His virtue,  
With only stars to receive his selflessness  
And empty void to feel an overwhelming love.*

## For One Beloved

By Jane Merchant

*It is not strange, perhaps, that you should feel  
I have small need of you, since I have learned  
To live with wounds no balm can ever heal,  
And yet remain immediately concerned  
With laughter and intensively involved  
With all the little daily joys by which  
The heart must live, being stubbornly resolved  
The narrowest life can be made full and rich.  
You are life's richness. But if you deplore  
What I have learned of self-sufficiency  
And wish that I relied upon you more,  
You rob me of hard-won maturity.  
I should not dare to keep your love, you know,  
Were I not sure that I could let it go.*

<sup>a</sup>February 14 is celebrated throughout much of the world as Valentine's Day.

## The LDS Scene



### New Regional Representative

William Roberts, president of the Auckland (New Zealand) Stake, has been appointed to be a Regional Representative of the Council of the Twelve. Brother Roberts is assigned to the Auckland and Hamilton, New Zealand, regions. He is the first overseas Regional Representative to be

called from his homeland. Brother Roberts, a retired New Zealand government officer, is presently manager of the Church's translation and distribution services in the South Seas, as well as the Church's real estate representative. He joined the Church in 1952.



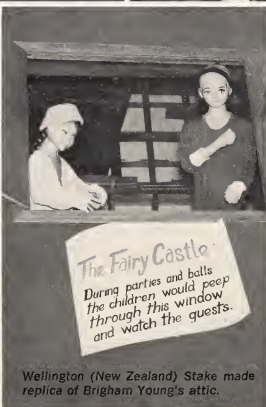
Presentations (California) Stake honors former YWMI



Hamburg (Germany) Stake honors YWMI



Kanab (Utah) Stake dancers



Wellington (New Zealand) Stake made replica of Brigham Young's attic.



Well (Utah) (YWMIA) Stake and youth birthday cake



floorshow in Palm Springs, California

### YWMA Centennial Balls Throughout Church Note Founding of Auxiliary

Centennial balls in honor of the 100th anniversary of the Young Women's Mutual Improvement Association have highlighted the 1969-70 MIA year in nearly all stakes and missions throughout the Church. Thousands of Latter-day Saints have enjoyed the festivities that have generally included beautifully decorated halls, grand promenades of present and past Church leadership, floorshows featuring dance styles since 1869, centennial shops and eating nooks proffering

treats of a century ago, displays of YWMA activities through the years, costumed dancers and participants, and the cutting and eating of large birthday cakes, sparkling with 100 candles. From Australia to Japan, the Philippines to Argentina, Johannesburg to Hamburg, and London to Pasadena, reports and pictures of the successful events have come to YWMA headquarters. The "Century of Sisterhood" appears to be well implanted and well nourished for another 100 years.



**Australian Editor**  
Graham Edis of the Payneham Ward, Adelaide (Australia) Stake, has been appointed managing editor of Adelaide's suburban newspaper group, Messenger Newspapers, Ltd. The chain publishes 12 weekly newspapers.



**Military Wife of the Year**  
Jeanine H. Acomb has been named Fort Riley (Kansas) Military Wife of the Year. Sister Acomb, wife of Lt. Col. Kent M. Acomb, president of the Junction City (Kansas) Branch, won the honor for leadership in church, civic, and military affairs. She is also a mother of three children.



**Foreign Economics Development Administrator**  
Dr. Quentin M. West has been appointed administrator of the newly created Foreign Economics Development Service of the U.S. Department of Agriculture. The new agency will plan and coordinate all international agricultural development, technical assistance, and foreign training activities of the Department of Agriculture. Brother West has represented the United States in various world conferences. He is presently a Potomac Stake Boy Scout leader.



**President of Council of Graduate Schools**  
John Boyd Page of the Ames (Iowa) Branch, Central States Mission, and dean of the graduate school as well as vice-president for research at Iowa State University, has been elected president of the Council of Graduate Schools in the United States. He will assume the presidency in July. Brother Page has made widely acclaimed advances in soil physics and soil chemistry research.

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 26, 1969. © 1969.

By Richard L. Evans

### "Has love lasted?"

**W**hen asked what was most difficult in marriage—"It's the little things," she said. The little traits and thoughtlessness, the annoying and abrasive trifles all of us seem to have—and if we emphasize the little things, they may become overly large. When we see a happy marriage—not perfect, but a solid, happy, lasting relationship—we may well ask what the answer is. There is much that makes a marriage. And always, as the years and seasons pass, there comes the question: "Has love lasted? If not," wrote D. Willson, "if not, what has lost it? What has been beautiful? What has been difficult? What has . . . life together given these two, . . . [what has it] taught them?"<sup>1</sup> Well, it must have taught that little things are often larger than they look: understanding, friendship, and companionship, along with love—and a little praise and kindness and encouragement. "Instead of saying to a bride, 'Hold your husband,' . . . we should say, 'Love your husband,'" Margaret W. Jackson said.<sup>2</sup> And to a man: Be faithful, patient, gentle, kind, considerate, and clean. And there are some other essentials: honesty, truth, common convictions, character. In marriage one can scarcely overemphasize character, for without it, likely love won't last. "The most vicious enemy to home life is immorality," said President McKay.<sup>3</sup> "I think we are inclined to forget," said Mrs. Jackson, "that youth and beauty are [after] all . . . only lures. They are not binders. . . . We stress too much the externals and forget too much the realities. . . . There are greater hazards to marriage than attraction for other people"<sup>2</sup>—quarreling, pettiness, careless appearance, carelessness in money matters, carelessness in telling the truth. And virtue—always there must be virtue, many virtues—and always there must be forgiving on both sides. With these, with honesty and character, a marriage can survive both the large and little things, and be the most satisfying, the most lasting relationship of life.

<sup>1</sup>D. Willson, "Recipes for Happy Marriage," Good Housekeeping, June 1934.

<sup>2</sup>Margaret W. Jackson, "Marriage As It Ought To Be," Good Housekeeping, June 1933.

<sup>3</sup>President David O. McKay, general conference address, October 3, 1969.



## Research & Review

# Of Drugs, Drinks and Morals

By Dr. Elliott D. Landau  
Improvement Era  
Contributing Editor



Elder Mark E. Petersen of the Council of the Twelve

● One of my professors was fond of saying, "A certain amount of fleas is good for a dog—it takes his mind off being a dog!" In today's tumultuous times, there is an analogy that obliquely parallels—if such is possible—this saying. From the shocking array of figures Elder Mark E. Petersen of the Council of the Twelve has amassed in his new and characteristically incisively worded, pungent assault on the *zeitgeist* (the temper of our times) entitled *Drugs, Drinks and Morals*,<sup>1</sup> we are made aware that drugs, drinks, and morals are, like the fleas around a dog, taking the minds of youth off becoming "fit to enter His presence."<sup>2</sup>

When I am home with my ten-year-

old son, we sometimes like to tussle and pummel each other with make-believe blows. Soon I become the fighter nearly hung up in the ropes, exhausted, beaten, and battered. Suddenly, so the game goes, I recover and from nowhere come up with a mighty blow that ends the contest. Similarly, Elder Petersen's statistics nearly floor the reader. A large hospital reports an increase of 400 percent in the number of youngsters, ages 18 to 20, admitted with serious mental problems resulting from the use of drugs. The Associated Press recently reported that in one community where 3,000 babies are born annually, one child in every five will require mental health service because

of the stimulants taken by the mothers. There are 6.5 million alcoholics in America, and their number grows by nearly a quarter of a million each year. In many American cities it is not unusual for millions of men to spend up to \$7.00 daily for liquor. In Buffalo, New York, a check showed that 55 percent of all accidents involve liquor. Are you in the ropes yet? The Surgeon General's Office of the United States Health Department reports that smoking causes 125,000 to 300,000 premature deaths each year. Three hundred thousand coronary attacks, two million new cases of chronic bronchitis and emphysema, and one million cases of peptic ulcers are attributed to smoking. And still more—venereal disease is the nation's leading communicable disease, and reports indicate that children as young as ages eight, nine, and ten are contracting venereal disease through promiscuous sexual behavior.

And Brother Petersen, of course, does come up with the neutralizing blow—the power and example set by the precepts of The Church of Jesus Christ of Latter-day Saints. He says, "Thou shalt not commit adultery" will forever stand as an immutable law to all human beings. This generation may rationalize itself into complete intoxication with sin and proclaim to high heaven that it is old fashioned to be clean, but it will yet wake up to the stern reality that God does not change and that the moral laws are his and not man's to shift with every whim."<sup>3</sup>

In a series of drug crisis seminars held throughout the state of Utah by the Division of Continuing Education of the University of Utah, one could easily extract the essence of the many messages. Indeed, it is true that this is a topsy-turvy age; it is true that the media and the computer have profoundly affected our lives; it is true that scientific know-how has made it possible for mountaintop and basement laboratories to produce LSD, "cut" heroin, and dilute dosages of other types of drugs. Still, when there is "love at home," when there is constant dialogue between parents and children (contrasted with the usual verbal attention we give them when we talk "at" them only for things done wrong), the chances of reverting to drugs and drinking as a way to solve the perplexities of human existence are decreased.

All humans face problems. Some find it impossible to locate anyone who will listen. Others can't bring them-

*The book Drugs, Drinks and Morals, by Elder Mark E. Petersen of the Council of the Twelve, has been selected by the Presiding Bishopric and the Unified Social Services department of the Church as a booklet that all parents and youth in the Church should be encouraged to read; hence, the booklet is the subject of this article.*

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selves to talk it over with anyone. One wife angrily said to her husband, "Why can't you be my friend instead of my husband?" Similarly, merely being biological parents doesn't guarantee that our children will turn to us as part of the solution to their problems. Adolescents, particularly, face conflicting emotions as they meet the problems of friendships, ambitions, sexual conduct, and social standards. On the one hand, they wish to be independent in their solutions. On the other hand, they want and need to be dependent. At times you can see what only a few years previous was a little boy who now views himself through the glare of a hostile adolescent's eyes. Not being able to be cuddled, coddled, or completely cut-off, too many young people seek a magical solution to the lumps of life, and they find it in drugs. This reversion to pharmacothymic "craving for drugs, craving for magic" answers is all too often symptomatic of the fact that at home, for one reason or another, there isn't the kind of rapport necessary to open the pathways to deep parent-child communication. Readers beware! I have not said that good people can't raise poor children. I have said that even fine folks may not realize that despite their moral earnestness they may not have created a home environment in which their children will willingly "open up."

In general there are three types of family cultures. These are:

1. The *authoritarian* family. In this type of family the father is clearly at the head of the house. He is the absolute authority. What he says is done because he says it. Rhyme and reason are unimportant. If he says it, it is law, it is "the word." The concept of the priesthood in this family is here construed as divine authority. As a result of this authoritarian behavior, the children in this house learn not how to communicate but how to evade the master. Authoritarian rule breeds submissiveness, evasiveness, dependence rather than independence, honesty, and forthrightness. On all family success evaluations, the authoritarian family rates low on most items valued by the standards noted above. In this family drug and drinking problems are ways of escaping tyranny.

2. The *authoritative* family. In this type of family there is a positive sense of direction and authority blended with participatory democracy. Here the children know who is "boss," but they

also know the reasons for his behavior. Lines are clearly defined, consistencies evident, and yet the rationality of behavior is a matter for all to understand. In this type of family there is freedom and restraint in fair measure. Here children can explore their problems in an accepting atmosphere where "no" is always accompanied by a sensible explanation. On measures of family success, this family scores very high.

3. The *permissive* family. This is clearly the least desirable family style, the one most likely to encourage drugs, drinking, and immorality. There is no concept in this home of any authority lines. Freedom abounds in measures far beyond what children need. Invariably drug-addicted youngsters face these families with the cry, "Why didn't you stop me?" A tolerance for everything and anything breeds children with no discriminatory powers. Even the authoritarian home is more desirable than the permissive family style.

Speaking at a stake conference just prior to becoming a member of the Church, I recollect saying, "The problem with the Mormons who already consider themselves peculiar is that they are not peculiar enough." Latter-day Saints have a clear message for these modern times. There is no adequate reason for changing this message. In fact, the dilemma of modern man is precisely that of being chagrined by the chaos of an undisciplined society yet refusing to obey eternal commandments. The dilemma of the modern Mormon lies in his comprehension of the need for clear-cut dogma concerning some of man's perennial problems of morality and his desire not to be seen as one who overly accedes to authority.

Elder Mark E. Petersen tells it as it is regarding drugs, drinks, and morals. His answer hasn't changed because that answer is simply that the Saints particularly need to move closer to the fundamentals of the gospel of Jesus Christ. There is nothing we need look back to; there is no return to any Camelot; there is only the resolution to pattern our individual lives after a carpenter's simple ways. An old farmer once put it this way: "It ain't what I knowed that done me in, 'twas what I knowed that I didn't do nuthin' about." ○

<sup>1</sup> Salt Lake City: Deseret Book Company, 1969.

<sup>2</sup> *Drugs, Drinks and Morals*, p. 76.

<sup>3</sup> *Ibid.*, p. 74.

Lest We Forget

# The Wilford Woodruff Journals

By Albert L. Zobell, Jr.  
Research Editor

● As one contemplates the restoration of the gospel—the incomparable revelations from on high, the counsel and the sermons of the early leaders of the Church, all of which have become a way of life for the Latter-day Saints—one ponders how marvelously it has been preserved and recorded.

Much of it came amid a backdrop of events that were tempered with oppression and fed by hatreds born of the misunderstanding of those who shared that American frontier.

In a reminiscent mood, Elder Wilford Woodruff of the Council of the Twelve addressed Saints of the Southern Utah Mission, assembled at St. George, on the Sabbath afternoon of June 10, 1877. There he recalled that whenever he had heard the Prophet Joseph Smith deliver a sermon or a prophecy, or give a revelation, he had written it in his personal journal.

He believed that he had a special gift from God, because even when he did not have a pencil and paper with him, he could, after hearing the Prophet, go home and write the Prophet's words almost verbatim; but after he had completed the writing, the sermon would pass from his mind, as though he had never heard it.

At the time he did these things in the early days of the

Church, he apparently did not understand that this habit of recording the words of the Prophet Joseph Smith was a calling directly from God. But as he saw the subsequent history of the Church unfold,



Illustrated by Dale Kilbourn



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wherein many of the records were lost, sometimes through the apostasy of those charged with the responsibility of keeping them, he discovered the importance of his journals. Where the Church did not have historical records, the Wilford Woodruff journals proved very serviceable as a substitute.

Elder Woodruff related that he had stood in the congregation as the Prophet Joseph Smith had eulogized King Follett, all the time recording the sermon.

Elder Follett had died in an accident at Nauvoo on March 9, 1844, and his funeral had been held the following day. Then on Sunday, April 7, 1844, during the general conference, the Prophet took occasion to address about twenty thousand Saints in what has become known as the "King Follet Discourse." The open-air meeting began at "quarter past three p.m."

The footnote on page 302 of the *Documentary History of the Church*, Volume 6, says: "This was not a stenographic report, but a carefully and skillfully prepared one made by these men [Willard Richards, Wilford Woodruff, Thomas Bullock, and William Clayton] who were trained in reporting and taking notes. Evidently, there are some imperfections in the report and some thoughts expressed by the Prophet which were not fully rounded out and made complete. . . ."

The sermon, as it was there written, fills 16 pages of the *Documentary History of the Church*.

"The difference between President Brigham Young and myself," Elder Woodruff told the members at St. George,

was that, in substance, President Young *remembered* the sayings of the Prophet Joseph in a most wonderful manner, while he, Elder Woodruff, had *written* the sayings of the Prophet.

Elder Woodruff was called as a member of the Council of the Twelve in April 1839. He was President of the Council of the Twelve at the passing of President John Taylor in July 1887 and became President

of the Church April 7, 1889. He kept an accurate journal of his activities in the Church beginning in 1833. On August 31, 1898, he recorded in his journal, in one of its last entries, that he wrote three letters from San Francisco, California. Two days later, President George Q. Cannon, his first counselor, penned in the journal that President Woodruff had passed away peacefully at 6:40 a.m., September 2, 1898. ○

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System November 2, 1969. © 1969.

"If something needs doing . . ."

By Richard L. Evans

**I**f something needs doing, do it; the more plainly, directly, honestly, the better.<sup>1</sup> These words of David Starr Jordan suggest two facets of an insistent subject, namely, the remorse that comes from doing what we shouldn't do, and the frustration that comes from not doing what we should do. To look a moment at the latter: There are many reasons for not moving forward effectively: timidity, indolence, indecision, lack of encouragement, fear of failure. But foremost among them would seem to be indecision. And so the years go by, with many wishing to do differently, to develop, to lift their lives; but habits, obligations, indifference, or sometimes simply not knowing how, keep many from trying, from getting going. We all waste time in indecision. We all waste opportunities, and if we would put a meter on ourselves, we would find we waste much time in brooding, drifting, wishing, worrying. And too often we seem resigned to settling for what we are rather than for what we could become. And yet, all progress, all improvement in any process have come because someone assumed that something could be better done and was willing to try to do it—often humble, unpretentious people who simply used a little common sense. On the personal side, we often excuse ourselves for delaying what we know we ought to do—delaying learning, teaching, taking time for our children; delaying the settling of quarrels, clearing up misunderstandings with our loved ones, being a little kinder; delaying breaking bad habits, meeting obligations, repenting, keeping the commandments, and finding personal peace. ". . . men should . . . do many things of their own free will"<sup>2</sup>—and life can take on new and solid satisfaction if we commit ourselves to facing facts, to doing what should be done. "If something needs doing, do it; the more plainly, directly, honestly, the better."

<sup>1</sup>Dr. David Starr Jordan, *The Call of the Twentieth Century*.

<sup>2</sup>Doctrine and Covenants 58:27.

## Teaching

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# THE BULL'S EYE

By Seth D. Redford

Coordinator of seminaries and institutes  
in Western Oregon and Eastern Idaho

● Goal setting has long been recognized as one of the marks of good leadership. Such slogans as "Reach for the Stars," "Set Your Sights High," and "Think Big" have been used to encourage leaders to set

their goals high. The leaders who are most successful are those who have well-defined goals, and it is through a process of planning that goal setting becomes a vital part of any success formula.

A short time ago, while riding to Boise, Idaho, from Salt Lake City, the writer asked his traveling companion, "What do you want to be in life?"

"I do not really know," replied

the companion. "I have never really thought about it. I get up in the morning, do my work during the day, and go to bed at night. I have never really stopped to wonder just what I do want to be."

Statements like this are startling to Latter-day Saints. Most of them have been practicing goal setting since their childhood.

A group of men were hunting chukar partridge on the Owyhee slopes of southern Idaho. Just as they left their car, a large flock of partridge took to the air. One hunter pointed his gun at the whole flock and pulled the trigger. Not a feather dropped. What was wrong? How could he have missed? He was "flock shooting." Any experienced hunter has learned this lesson: If you want to have partridge for supper, you must set your sights on one bird at a time, lead him, and then carefully squeeze the trigger. Goal setting is like hunting; if you want to accomplish a task, center your attention upon the objective.

President Paul H. Dunn of the First Council of the Seventy has given a good example of bull's-eye goal setting by drawing three circles, one inside the other. He said, "In the outer circle are 'things that are nice to know.' In the next circle are 'things that we should know.' But in the center circle are 'things we must know.'" Teachers must first focus their teaching upon the things students must know. A teacher who concentrates on the pure doctrine of Christ (from the standard works of the Church) will find his goals reached in the testimonies of the lives of his students.

Jim Jones, in his book *If You Can Count to Four*, states, "You can be successful if you can count to four." He lists four keys to achieving a goal:

1. Identify your objective.
2. Act like the person who has

already reached the goal.

3. Don't let anyone talk you out of it.

4. Listen for the ideas from the subconscious which will help you achieve your desired goal.

LDS leadership would rephrase the fourth item of Mr. Jones' discussion: Listen to the promptings of the Holy Spirit, and it will guide you toward your righteous goals.

Goals are set in five major areas: lifetime goals, annual goals, monthly goals, weekly goals, and daily goals.

1. *Lifetime goals.* Every teacher and every leader should set lifetime goals. A lifetime goal for a Latter-day Saint should be to sometime dwell with God and his Son Jesus Christ in the highest degree of the celestial kingdom. Such a lofty goal is not reached in a single stride.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal." (D&C 98:12-13.)

2. *Annual goals.* Annual goals point the direction for a single year. Teachers would do well to meditate for some time upon needs before setting their annual goals. Annual goals for a teacher may read some-

thing like the following items:

- a. I will prepare a lesson plan for each class taught during the coming year.
- b. I will give each student my personal attention.
- c. I will see that the class offi-

"Monthly goal planning should answer the 'W' formula: what, where, when, why, who?"

cers are carefully chosen and trained and that they function in their assignments.

- d. I will live my life in such a way that I may have the constant companionship of the Holy Spirit in preparation and in delivery.

- e. I will live as an example for each of the students whom I teach.

A few years ago, at a western states convention for supervisors at Denver, Colorado, the following chart in human relations was displayed. It depicts the things that supervisors and workers think are important. With this kind of knowledge, a supervisor may be more qualified to set his yearly goals.

|                                 | Importance<br>as felt by the<br>Worker | Importance<br>as felt by the<br>Supervisor |
|---------------------------------|--|--|
| 10 Working Conditions           |  |  |
| Appreciation for good work      | 1                                      | 8  |
| Filling in on things            | 2                                      | 10   |
| Help with personal problems     | 3                                      | 9  |
| Job security                    | 4                                      | 2  |
| Good wages                      | 5                                      | 1  |
| Work that keeps them interested | 6                                      | 5  |
| Possibility for promotion       | 7                                      | 3  |
| Personal loyalty to workers     | 8                                      | 6  |
| Good working conditions         | 9                                      | 4  |
| Tactful discipline              | 10                                     | 7  |





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3. *Monthly goals.* Class officers and teachers and the organizational leadership should sit down in a monthly planning conference, where the goals for the month should be set. Leaders should keep in mind that monthly goals are part of the annual goals that have already been set. Monthly goal planning should take into consideration the season of the year, the current monthly meetings of the organization, and the areas that need particular attention. Monthly goals should be more concerned with specific events and conditions of the particular month. Such goal planning should answer the "W" formula questions: What, Where, When, Why, Who, and possibly How. Leadership will be more successful if sufficient time is given for the monthly planning meeting and if all necessary leadership is present. In this meeting annual goals are narrowed down to more specific action, and the bull's-eye of responsibility is identified.

The story is told of a great king who was teaching his three sons in the forest. He said to the first son, "Raise your bow to your shoulder but do not fire." The son raised his bow to his shoulder. "What do you see?" asked the father.

"I see a great eagle against the blue sky background," replied the son.

"Hold your fire," said the father. Repeating the same to the second son, the father said, "What do you see?"

"I see an eagle flying high in the sky."

The father said, "Hold your fire." He said to the third son, "Raise your bow to your shoulder but do not fire. What do you see?"

And the third son said, "I see the wing bone, where the wing is connected to the body." (This is a vital spot on the eagle.) The father said, "Fire, my son."

The goal or objective during the

monthly planning meeting must be clearly defined if the leader would accomplish the task.

4. *Weekly goals.* During the weekly planning meetings, goals are not usually set. Rather, these meetings are check-up meetings to (a) see if goals are being accomplished, (b) determine what items need to be rescheduled, and (c) make new assignments. Weekly planning sessions should be scheduled at a definite time when all of the leadership can be present.

5. *Daily goals.* To keep in the area of "must know" or "must do," daily goals are set. Most generally, such goal setting is confined to the individual. One great statesman said, "I sit down each morning and say to myself, 'What are the five most important things I must do today?'" Then he marks them down in the order of their importance. As he starts his daily work he concentrates on the most important thing first. This kind of daily goal setting keeps him in the area of the most important thing first.

If we would reach exaltation and eternal life, we must know "of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass. . . ." (D&C 88:79.) "The glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.) "It is impossible for a man to be saved in ignorance." (D&C 131:6.) ". . . men are, that they might have joy." (2 Ne. 2:25.) Joy comes from achievement. We cannot be satisfied with being mediocre. We must strive to be more perfect.

When we teach, let us remember we are teaching a child of God. When we administer in the offices assigned to us in the Church, we are acting in the name of God. This earth is a testing ground for each individual in the human family.

Every son and daughter of God is important. Our Heavenly Father loves us and wants us to live the full measure of our creation. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Goals that are set upon the bull's-eye of need, in the "must know," "must do" area, will help teachers and leaders become successful in their assignments. Students who are taught by teachers with an eternal goal and a celestial plan are favored in the sight of God. ○

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and Columbia Broadcasting System. November 23, 1969 © 1969.

### The world owes me a living . . . ?

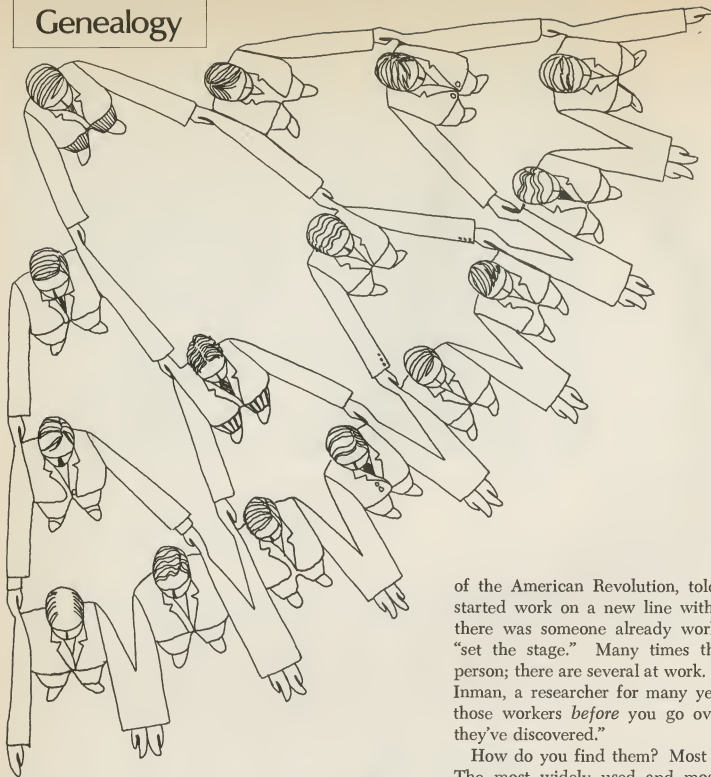
By Richard L. Evans

**T**here is this—so often said—or supposed: "The world owes me a living." But when God gave man the earth he said, ". . . subdue it."<sup>1</sup> And subduing a world takes work. It was not intended that we should have all the earth has to offer, without effort. Work is a blessing, an absolute essential. But who or what is this world that is supposed to owe all of us everything? Surely parents owe children love and care and encouragement—providing for and teaching and training. Surely children owe parents respect and love and kindly attention, and care, as may be needed, especially later in life. No parent should be left in loneliness. And surely men owe other men compassionate service and assistance. But if we are speaking of this wonderful planet, it is very impersonal. And it will not produce everything for all of us—or for any of us—without work. But if, when we say the world owes us a living, we are talking about people, this is all of us together. And all of us owe it to ourselves to make the most of ourselves. And since there are always those who, in one way or another, are unable fully to care for themselves, we need to produce more than we consume, and everyone who can should do all he can. But it isn't reasonable for anyone simply to sit down and say, "The world owes me a living." There is no magic about it. Someone has to think; someone has to plan; someone has to save; someone has to plow and plant; someone has to manage. Someone has to do everything. Everything has to be done. Nothing does itself. Someone has to produce or pay for everything in one way or another. There is an exchange of values in all relationships of life, and instead of saying the world owes me a living, this could be a very good time to say thank God for being alive, for opportunity, and for the willingness to make the most of it. To cite part of an old poem:

" . . . For great and low there's but one test  
'Tis that each one shall do his best;  
Who works with all the strength he can,  
Shall never die in debt to man."<sup>2</sup>

<sup>1</sup>Gen. 1:28.

<sup>2</sup>Author unknown.



# How to Get a Going Family Organization Going

By Bill R. Linder

● Did you know that you can form a family association with as few as two or three people? Since in a wink you can think of at least one or more others who are interested in one of your family lines, here's what you and a group can do and how it will help you in your genealogical research.

First, find out who are the others who are interested in the line you choose to work on (choose only *one* line). Not long ago Mrs. Anne B. Inman, then president of Mississippi's largest chapter of the Daughters

of the American Revolution, told me she had never started work on a new line without discovering that there was someone already working on it who had "set the stage." Many times there is not just one person; there are several at work. "The problem," Mrs. Inman, a researcher for many years, said, "is finding those workers *before* you go over the same ground they've discovered."

How do you find them? Most of the time it's easy. The most widely used and most successful finding aids are the numerous genealogical publications on the market. There are national, regional, state, county, city—you name it—genealogical periodicals available, nearly all of which carry "query" sections. If your line runs into a particular locale, advertise that fact in the appropriate periodicals, and search the periodicals to see if other people are advertising for *you*.

Provision will also be made under the Genealogical Society's new GIANT system for persons working on the same lines to make contact with each other. This will replace the former Pedigree Referral Service.

If, after considerable searching, you don't find any-

---

Bill R. Linder has founded several successful family organizations and research teams. He originated the idea for the World Conference on Records and served as its program chairman until October 1968. Formerly publications editor for the Genealogical Society, he now lives in Vienna, Virginia, and is a management analyst with the National Archives and Records Service in Washington, D.C.



one working on the line you select, you are not yet to the family organization stage for that line. But if you do find several people, and if they live close by, the next step is to call a meeting in your home. If the people you find are scattered from Falls Church, Virginia, to San Diego, California, omit the meeting and start writing letters. Either way, you and your new friends should decide on a plan of action.

At this point, how you go about organizing and the selection of officers are minor considerations. The foremost action items are to get together (or in touch) with at least one or two others, decide what you are going to do, write it down, divide up the work, and then *go to work*.

Once your research team has started work, you have planted the seed for an eventual going organization. Now that you are underway, as you discuss plans and actually work with fellow team members, you'll find that ideas snowball. Officers, dues, a quarterly newsletter, a family reunion—all of these will come in due time. Over a period of months or years, your official family organization will emerge.

The family organization generally has as its major goal the compiling and recording of genealogical and historical information pertaining to the common ancestors of its members. Cooperation in genealogical research through the family organization is one of the most successful means of extending and proving pedigrees and compiling family genealogies. The family organization promotes coordination of research among individuals researching the same family lines, affords opportunities for specialization in research, pools time and money resources, channels wise use of resources, and fosters fellowship and understanding among its members. Frequent association with other members in family organizations, through both personal contact and correspondence, brings definite feelings of concern for family and greater appreciation of family ties. By working with others of the group, each member becomes family oriented and feels he is a part of a big family operation.

The family organization or research team specializ-

ing in one surname is a sound, logical way to solve "dead-end" problems. The Taylors, the Williamses, the Stephensens, the Hayneses, the Stewarts, and many others have such groups underway. These are united efforts to squeeze out of the existing available records all the genealogical data pertaining to a given family. Within a relatively short time, a cooperating group of researchers is able to become the research center for the family. Usually, central files are established and indexes and cross-reference files are made. Cooperation is the byword. Free sharing and exchange of information is the order of the day. The genealogical community benefits greatly from these groups. Everyone does. So will you. Have fun! ○

### Getting Started

EXAMPLE. Many members of the Locke family, descendants of Thomas Locke of Virginia, who migrated westward, are living in Missouri. Bryan Locke, a young man from Jefferson City, Missouri, for several months sought correspondents to find out more about the Locke family and to meet some of his Locke relatives. He compiled a card file of names and addresses of over 100 living persons to whom he was related. Bryan discovered that about 20 of these were very interested in the family. The family organization plan seemed very logical to Bryan, and since he had discovered no such organization already in existence, a special meeting was called to organize. To set up the special meeting, Bryan sent detailed letters to the 20 vitally interested persons, outlining the advantages of organizing. He mentioned some possible goals the organization could set and his ideas of a sound organization structure. When all the arrangements were made, all the persons whose names appeared in the file of addresses were invited to the meeting. Twenty-six persons attended the special meeting, and a fully organized Thomas Locke Family Organization was the result.

EXAMPLE. Several descendants of the Wimberly family of early Georgia were in frequent communication by mail, informing one another of family activities and assisting each other in Wimberly genealogical research. These individuals were widely scattered geographically—two living in Texas, one in California, several in Georgia and Florida, and one each in Idaho and Utah. Occasionally other individuals from various areas would join in the correspondence. The idea was put forth to organize the Wimberly family. Among themselves and by mail, these corresponding individuals agreed on appointments to fill the offices that all felt were necessary. An efficient Wimberly Family Organization was soon in operation. With the pooling of effort and wise use of resources, the organization rapidly gained momentum and membership. Within a few months, the organization boasted a membership of 75, with a quarterly family publication keeping the members interested and informed, and yet none of the officers had ever met.

### Success Tips

1. Involve as many family members as possible in activities and research projects.
2. Provide definite and worthwhile services for contributing members.
3. Establish active communications through a quarterly family periodical.
4. Acquire youth, enthusiasm for genealogy, and leadership qualities in leadership positions.



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## The Cost of Alcohol

- Delegates to the United States Conference on Alcohol Problems in Washington, D.C., in the fall of 1968 were given the following data concerning man's relationship with alcohol:

"Alcohol is the largest single factor in the deaths of three Americans per hour on the highway."

"Alcohol causes at least half of the 1,000 weekly auto fatalities."

"Over 10 percent of the adult drinking population are alcoholics."

"Alcohol is the chief contributor to poverty which, in turn, drives men to desperate and violent actions to acquire money or possessions."

"Alcohol is a significant contributor to the more than \$7 billion in industrial losses per year."

"Even a little 'social drinking' can result in a vast amount of brain damage."

At the conference, a former justice of the high court of Punjab, India, noted that the greatest contributors to the alcohol problem are the "apathy and indifference of the common man." (Research Report, Number 20, published by National Liberty Life Insurance Company, Valley Forge, Pennsylvania.) ○



# We <sup>the Editors</sup> Love You

## The Era of Youth


Marion D. Hanks, Editor  
Elaine Cannon, Associate Editor

We love you, mini-moneyed students,  
You maxi-hearted missionaries  
(No mini-spirits, you!),  
You *uptight*, earth-bound visionaries,  
And you who pluck guitar strings,  
As well as you who *make the scenes*;  
You whose fingers boast ten rings,  
You who work on cars and things,  
and you who sell  
and you who paint,  
or work on docks  
unloading freight,  
or hoe the corn,  
or sing the songs,  
or count the cash,  
or right the wrongs



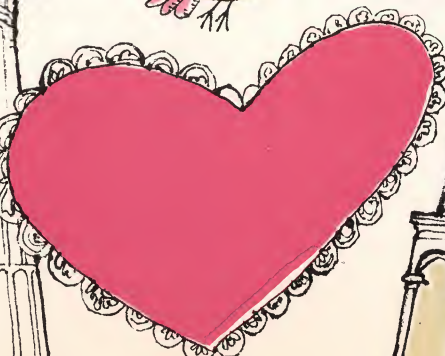




# Every One



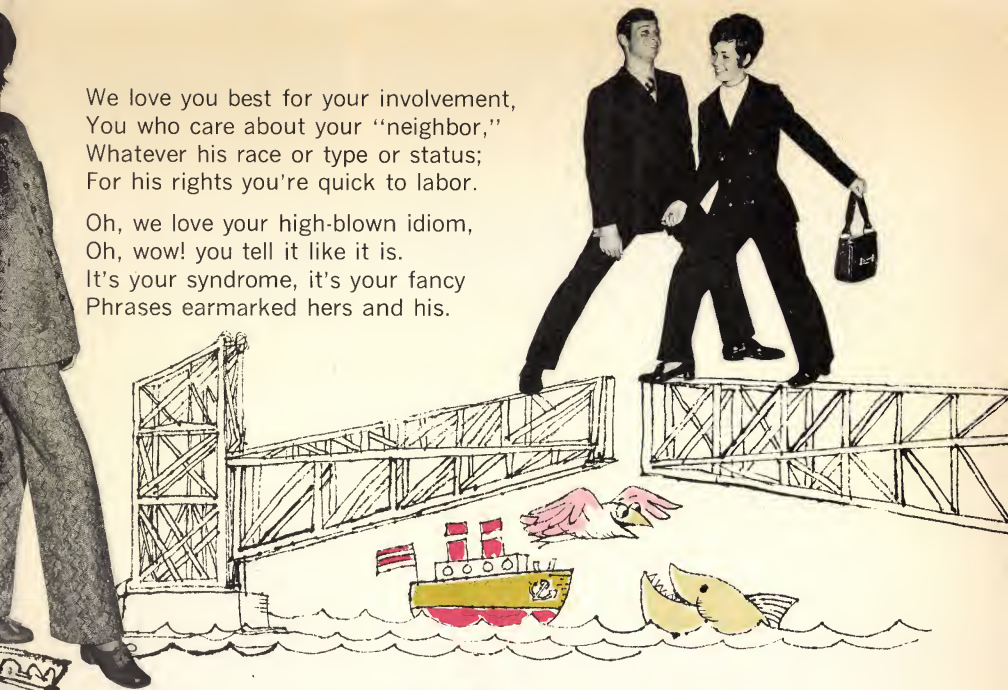
We love you . . . every one!  
All you who tend the stables, control cables,  
Tell kids fables, paint old gables,  
Sew on labels, read of Babel,  
Pitch the ball or just walk tall—  
We love you . . . every one!

We note with warmth your casual cleanness  
And your lack of falseness, meanness.  
You who search in faith with keenness;  
You with fat and you with leanness—  
We love you . . . every one!



We love you best for your involvement,  
You who care about your "neighbor,"  
Whatever his race or type or status;  
For his rights you're quick to labor.

Oh, we love your high-blown idiom,  
Oh, wow! you tell it like it is.  
It's your syndrome, it's your fancy  
Phrases earmarked hers and his.



We love  
Your penchant for authenticity,  
Your sophisticated simplicity,  
Your up-with-change, down-on-duplicity,  
Your *joie de vivre* felicity—  
We love you . . . every one!

Though we weary being relevant,  
Tire of dialogue and rhetoric prevalent  
With words well-worn of vague define,  
We send you all this Valentine—  
We love you . . . every one!







# Exploring Is Adventure, Man

By Rudy McDowell

• Much energy and effort are expended by our modern civilization in penetrating outer space, plumbing the ocean's depths, exploring the polar regions, and investigating the infinite complexities of our nuclear world. While all of this goes on, a multitude of social ills beset our society and pose particular problems for many of our young generation who are threatened by them.

How do wise young men feel about these various challenges? What kind of "trip" most effectively captures their imaginations?

For those who get a fair exposure to Exploring (like the ones in the accompanying photographs), the answer is loud and clear: they'll take the lure of real adventure anytime—and do so in preference to car, girlfriend, or other extraneous elements in their lives that can be set aside temporarily in pursuit of true challenge!

History, ancient and modern, offers its select list of heroes for rugged, right-thinking youth to follow, and two of the most significant of these heroes figure importantly in the Lake Powell country. John Wesley Powell explored the Green and Colorado rivers in 1869, making a perilous exploration of the Grand Canyon







of the Colorado. Another man named Powell—Robert Baden-Powell—a general returning to England from Africa in the early 1900s, saw a need for a program in Great Britain that would develop manhood and maturity in young men, and so he organized Scouting for boys. Shortly after Boy Scouting came to America in 1910, it was adopted by the Church and has been a vital part of the Church's work with young men ever since.

Explorer Scouting, a program with special appeal for mature Scouts, encompasses physical programs of sports and outdoor activities, exposure to vocational pursuits vital in our technical age, social life, including wholesome association with young women, and spiritual development necessary in building good character and good citizenship.

Exploring for young men can mean challenging a wilderness habitat, learning the ways of the wilds under the direction of qualified adults. As an example of the real pioneering involved, four national Explorer landmarks have been located and named by Explorer groups within the state of Utah during the past 20 years: Explorer Peak, 12,879 feet high in the midst of the Uintah wilderness area; George Albert Smith Arch, centered in the new Canyonlands National Park; Explorer Canyon, through which flows the lower Escalante River, highlighted in the July 1967 edition of *National Geographic*

magazine; and Shaw Arch, located in the Grand Gulch of the San Juan River.

Since World War II, available leadership and equipment have permitted many thousands of young men to explore the Colorado River and its tributaries, and thousands more are regularly plying the great 186-mile Lake Powell Reservoir, formed by the building of Glen Canyon Dam.

How are adventure programs promoted and accomplished in Exploring? The blend of challenge and effort and experienced leadership revealed in the answer explains the lure of true Exploring.

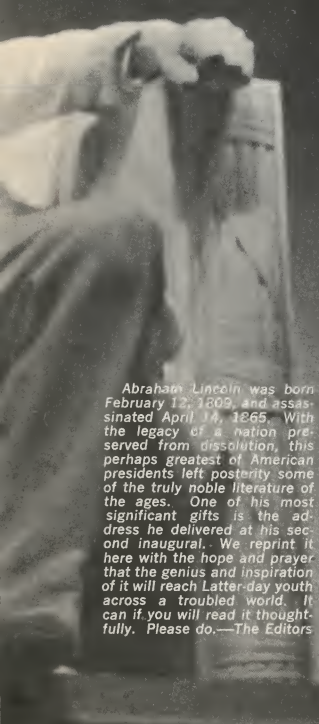
First, there is reconnoitering by aircraft. Research is done on maps and photographs, and experts are called.

The Explorers are trained and equipped to enter the chosen area with a planned schedule of Exploring day by day. For instance, in the recent initial investigation of unexplored Dark Canyon, on upper Lake Powell, Explorers traveled by bus 300 miles, by sheriff's jeep patrol 100 miles, hiked 30 miles with back packs, and were evacuated at the completion of the expedition by power boats for 15 miles. Aircraft checked the group en route.

For young men with a yen for real adventure and a yearning for doing something worth remembering, something that stretches their brainpower, ingenuity, courage, and endurance, Explorer Scouting is a first-rate answer! ○

# LINCOLN'S SECOND INAUGURAL ADDRESS





Abraham Lincoln was born February 12, 1809, and assassinated April 14, 1865. With the legacy of a nation preserved from dissolution, this perhaps greatest of American presidents left posterity some of the truly noble literature of the ages. One of his most significant gifts is the address he delivered at his second inaugural. We reprint it here with the hope and prayer that the genius and inspiration of it will reach Latter-day youth across a troubled world. It can if you will read it thoughtfully. Please do.—The Editors

● Fellow-Countrymen: At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then a statement somewhat in detail of a course to be pursued seemed very fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this, four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it; all sought to avoid it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union and divide the effects by negotiation. Both parties deprecated war; but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish; and the war came.

One eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest, was the object for which the insurgents would rend the union even by war, while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding.

Both read the same Bible and pray to the same God, and each invokes his aid against the others. It may seem strange that any men should dare to ask a just God's assistance in warring their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has his own purposes. "Woe unto the world because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of these offenses, which in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may soon pass away. Yet, if God will that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword; as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and orphans, to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations.





## The Date:

January 18, 1970

## The Subject:

Responses of young people to news of the death of President David O. McKay

## Question:

What influence did President McKay have on your life?

*"He just glowed with love."*

*"He was like a partner in our home at all times."*

*"The older he got, the younger he looked and talked."*

*"He never chastised anyone—he just put his arm of love around the world."*

*"When President McKay died, we felt that we had lost someone in our own family."*

*"We have lost a personal friend."*

*"If only the young people today will remember his teachings."*

What teachings of President McKay do you remember best?

*"Love thy mother and father all the days of our lives."*

*"Be clean in mind and body, always."*

*"Smile."*

*"Be reverent every day, not just on Sunday."*

*"Pray together."*

*"Read good books."*

*"Study the scriptures."*

*"Hate no one."*

*"Be pleasant and courteous to everyone."*

*"Dress modestly—our Father in heaven is watching."*

*"Marriage: the temple way is the only way."*

*"Contemplating where he is now made me think of how he feels now to be greeting Christ, after the personal relationship he's had with him. It made me consider how my own relationship with Christ should be."*

## President David O. McKay Spoke to Youth:

*My experience with the young leads me to believe that there was never a time when youth more sincerely sought the truth, when they were more responsive to assignments made in the Church, when they were more observant of the ideals for which this church stands.*

\* \* \*

*Though not the wisest, youth is the best, the most radiant time of life.*

\* \* \*

*Indulgence does not strengthen youth or manhood; restraint and self-control do.*

\* \* \*

*Let us also teach girls that motherhood is*

*divine, for when we touch the creative part of life, we enter into the realm of divinity.*

\* \* \*

*Youth—conviction—courage make a combination potentially capable of determining the kind of world we shall live in.*

\* \* \*

*Young men and young women, the future awaits you! It is yours! Whether it is better to walk along the easy road of selfishness and indulgence than to strive through self-mastery and service for the realm of spirituality, you must decide. "Whether it is better to serve God than man, judge ye."*

\* \* \*

*Yours now the task to carry on!*

## People We Want To Know More About

### Dr. Virginia

**Biographical background:** Dr. Virginia Cutler was born in Park City, Utah. She married Ralph Garr Cutler in the Salt Lake Temple in 1929, and two years later, her husband died, leaving her with two small sons. Dr. Cutler received her B.S. degree from the University of Utah in 1926, her M.A. from Stanford University in 1937, and her Ph.D. from Cornell University in 1946. She has been professor and head of the Home Economics Department at the University of Utah, visiting professor at the universities of Washington and Idaho, and dean of the

College of Family Living, Brigham Young University. She served as a technical adviser in Southeast Asia, spending two years in Thailand and five years in Indonesia. For the past three years she has been a Fulbright professor and head of the Home Science Department at the University of Ghana. Her honors and achievements include many publications, magazine contributions, and being listed in national honorary organizations. For many years she was a member of the general board of the Young Women's Mutual Improvement Association.

**Interviewer:** We would be interested to know if there has been one particular experience that helped to develop your testimony or that helped to crystallize your attitude toward the Church.

Dr. Cutler: I will have to go back to the time when I received a patriarchal blessing. That blessing—I've considered it a sacred document that I've used all my life—has been a guide directed to me. The promise was given to me that I would be a teacher, that I would teach at home and abroad, and that many people would be influenced by my teachings. It promised that the way would be opened for me to get a good education. It also mentioned something about my sons. Those things have come to pass. Of course, I think that using it as a guide has helped things come to pass.

This blessing was really the guiding directive for me in deciding that I must go away to school after my husband died, that I must support my children and take care of them, and that I must have a home. All of these things have come about because of that blessing.

I believed in the blessing so strongly that I went away to Stanford University, although it was during the depression and at a very difficult time. I had been able to pay for the house that we had built before we were married. I had received a little insurance money at my husband's death, but not very much. Two weeks after his death, I started to teach. I saved and paid off the house. As soon as I got it paid for, I decided to go to school.

I had only \$100, so I borrowed \$200 from my sister. I had a little Ford car—it was not even a Model A. I bought a gallon of paint and painted my car so it would look real nice. I bought one new dress, took my little boys, and off we went. When we got to Stanford, I applied for a scholarship but was told it was too late, that everything was taken, and that there was no chance until the next year. They told me to add my name to a list of applicants if I wanted to. There were six pages of names, typewritten and single-spaced, but I told them to add my name to the list anyway.

Two weeks later I received a call from the secretary's office. One person had sent word that she couldn't use her scholarship because of illness in her family, so they had one available. It happened to be the Henry Newell scholarship, which had been given by a very





# Cutler

By Rich Boyer and Jim Jardine

wealthy man from Utah. He had specified that with all qualifications being equal, a person from Utah should have the first choice. They went through the six pages of names, and mine was the only one from Utah. So, the way opened up just as it was promised. And the way opened up all the way along everywhere I went.

**Interviewer:** We would like you to comment on how you handled the dual role of homemaker and professional person.

**Dr. Cutler:** When circumstances forced me to be the breadwinner as well as the mother, I felt that I should get the very best education possible and that I must do everything I could for my family as well as for my church. I just proceeded on that basis.

My responsibilities often did not give me the quantity of time that I wanted with my boys, so I tried to make the quality as high as possible. We really tried to make the time we had together count so the boys would understand that they had their roots deep in the Church and in the community.

Wherever we lived we always bought a house; then we would fix it up. The boys would paint it and put on the roof or do whatever had to be done—they had to do the work. We all worked together. We had so many projects and so many things to do after I returned home from my work that we were working together all the time.

**Interviewer:** You speak proudly of your sons. What did you do with them? It sounds as if you had something like the family home evening program.

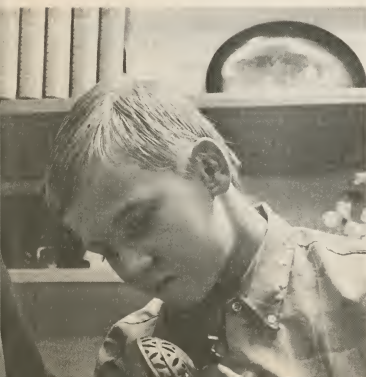
**Dr. Cutler:** We had that every day! I felt that because the boys didn't have a father, I needed to do everything I could to let them feel that they were secure and that their roots were really there in the community. Each of them seemed to have some special talents, and I did all I could to encourage them.

About the time one of them started to learn to write, he also started doing some wood carvings. At first, he used soap—we had so many soap carvings that we could do the washing with them for months. We made all kinds of animals and all sorts of things. I put them on the mantel and made a special point of letting our guests know about these carvings. That encouraged him, and he's a plastic surgeon today. I know that one of the reasons he chose that profession is because he developed a related interest with his carvings.

There were so many things the boys could do. They could hardly wait until they got home from school to start working on some of the projects they had. I never had any problems with their wanting to go other places, because all the other children in the neighborhood came to our house to see what we were doing.

**Interviewer:** You mentioned buying houses so your sons could sink roots into the community as well as into the Church. Sometimes members of the Church see the Church as the community, but it seems that you make a differentiation. How much of an involvement do you think we ought to have in community activities?

**Dr. Cutler:** I feel strongly that we should be part of the community around us wherever we live. I wanted my children to get acquainted





with all the children in the neighborhood so that they could learn how other people live. I felt that we had our standards to take with us wherever we would go and that we should get acquainted with everyone and accept them with their differences and do everything possible for the community. I've felt that way all my life.

**Interviewer:** What do you see as the role of the home in contemporary society? It's not hard to tell that it's changing—and sometimes not for the better.

Dr. Cutler: The family is the basic unit of society. If you have a strong family, a strong home, and very close ties with the Church through the home, you will have a strong society. It spreads out to the community and to the state and to the nation. I feel that it takes great thought and planning to avoid making our homes like camps where we sort of live picnic style. Some come in, grab something to eat, and are on their way to a meeting or activity.

Some people move about without really developing the type of spirit in the home that is absolutely essential. This spirit sort of came naturally when most people were living on farms and everyone was taking some responsibility. But times have changed, and now it really boils down to being good managers. We need excellent management in the home today to develop good values and to work out worthwhile objectives for the family so all members feel that they are cooperating and sharing.



**Interviewer:** What specific advice would you give young women in the Church as they look toward becoming homemakers?

Dr. Cutler: I would advise them to be prepared for a profession as well as to take care of their homes. I think that having a profession that serves both home and society is the ideal kind. My own, for example, has been that kind.

We used to call it home economics; we now call it family living here at BYU. We have different departments in this college that prepare one to work in fields related to the home and children. For example, if you are interested in nutrition, you can go into that field, and so on. Having some general background in these different areas can help a girl be much more competent in carrying the responsibilities that she will have in her home. This can pay in two ways. Everything she learns, she can use in her home, and she can also use the knowledge to earn a living, if necessary.

**Interviewer:** From your experience derived from being in many countries for extended periods and from your background in home science, do you have any general advice for us and our generation?

Dr. Cutler: The world is getting smaller and smaller, and we should be acquainted with what is happening in other parts of the world. As it becomes smaller in terms of transportation and communication, the world can also expand for the individual. I think this needs to happen to each one of us so that we can expand our knowledge. It used to be that it didn't matter if you knew anything about what was going on in Ghana or in South Africa, but today we need to expand our knowledge as far as we can. Each of us needs to make his world very, very big.

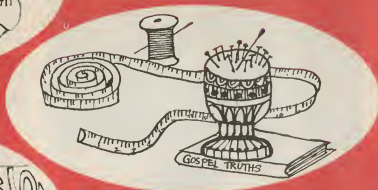
O

# As you sew... So shall you reap

By Susan H. Flick



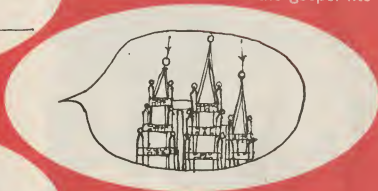
Is your pattern choice in keeping with Church standards?



Have you altered yourself so that the gospel fits well?



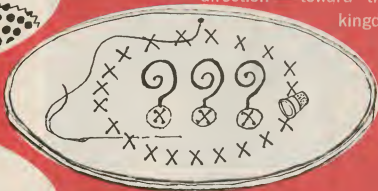
Are you cut on the straight grain? Or on the bias?



Is all nap leading the same direction—toward the celestial kingdom?



Do you "seam" completely over-cast? flat felled? a little frayed? or pinked and perky?



Do you stitch straight ahead? back stitch? slip stitch? or cross stitch?



Have you added just the right amount of trim?



Is the product (up to now) one you are proud of?



# LDSSA

Student association leaders from Boston to San Diego and from Edmonton to El Paso met in Salt Lake City to attend the Latter-day Saint Student Association national convention. Lambda Delta Sigma, Sigma Gamma Chi, and Delta Phi Kappa chapter presidents were also in attendance. Latter-day Saint students from more than 300 campuses were represented at meetings held under the direction of Elder Marion D. Hanks, LDSSA managing director.

Highlights of the conference:

## A Meeting of the Minds

Church leaders listened to the concerns of the students.

Questions were asked and answered.

Ideas and experiences were shared.

The students were enthusiastic.

The wisdom and experience of Church leaders were appreciated.

All understood more fully that the Church is for the individual.

## Leadership Opportunities

The Church-sponsored fraternities and sorority, Sigma Gamma Chi, Delta Phi Kappa, and Lambda Delta Sigma, elected new national officers.

Constitutions were amended.

Students accepted the challenge of leadership.

The students have a say in the programs of the Church.

Latter-day Saint students need to be leaders on campus.

## Sacred Moments

A visit to the Church Office Building, and association with Church leaders, President N. Eldon Tanner, Bishop Robert Simpson, auxiliary heads, and others.

A view of the temple, visitors center, and Christmas lights on Temple Square.

A concluding testimony meeting.

Elder Hanks' availability, concern, interest, and motivation.

A breakfast meeting with Elder Richard L. Evans.

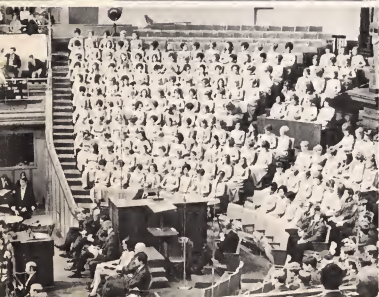
A very special spiritual experience with Elder Harold B. Lee.

A written commitment to President David O. McKay.

All these things—and knowing that there are Latter-day Saint students all over the world who are standing tall—will make this conference a long-remembered leadership training experience.

—Frank Bradshaw





Photos by Eldon Linschoten



## The Presiding Bishopric's Page

| TITHING | FAST OFFERING | BUDGET | BUILDING | WELFARE | MISSIONARY F. | OTHER SPECIFY | TOTAL DONATION |
|---------|---------------|--------|----------|---------|---------------|---------------|----------------|
| 50.00   | 2.50          | 10.00  |          |         |               |               | 62.50          |


  

15 FEB 1970  
DATE

HICKMAN\*JEFFERY\*T  
DONOR'S NAME

011592 25 00296  
RECEIPT NO.

THIS ACKNOWLEDGES A VOLUNTARY CONTRIBUTION BY THE DONOR LISTED ABOVE  
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



TITHES IN KIND  
OTHER DONATIONS IN KIND

HAYDEN WARD  
WARD OR BRANCH

BP DAVID D. BEECHER  
BISHOP OR BRANCH PRESIDENT

TUCSON NORTH  
STAKE OR MISSION

BY TEB

Sample receipt of new tithing and donation forms

# The New Tithing and Donation Recording Procedures

By Bishop John H. Vandenberg

● New procedures for recording tithing and donations were implemented on January 1, 1970, in all wards and branches of the Church in the United States and Canada. These new procedures are designed to reduce, through the use of automated data processing equipment, much of the manual processing currently being performed at the ward and branch level and at Church headquarters.

From the individual Church member's point of view, the new system varies only slightly from the present system:

1. The individual will continue to fill out a white donation slip showing the distribution of the enclosed amount to tithing, fast offerings, budget, or other funds.

2. The individual is responsible to see that the amounts shown on the donation slip agree with the

currency or check that accompanies the slip.

3. A requirement of the new system is for each donor to list his name *exactly* the same way on each donation slip. Under the old manual system, the clerk posted the records and was usually familiar enough with each family to know that Johnny Jones, John Jones, John Edward Jones, and Johnny E. Jones were all the same individual. However, the computer does not have the reasoning ability nor the background information of the clerk, and thus each variation of a name will be listed separately as if each were the name of a different individual.

4. If the individual donor who is married wishes to have his donations credited to himself and his wife jointly, he may do so, but again he should list his name the

same way on each donation slip. He may list Brother and Sister Mark Smith, or he may list Mark and Cathy Smith; however, once the name has been listed it must remain the same each time.

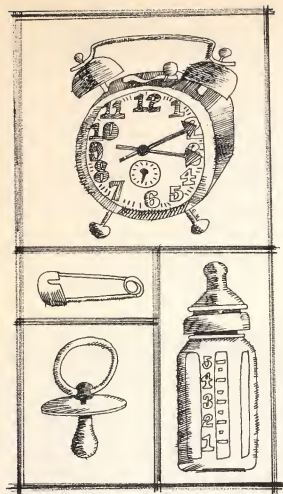
5. All donations should be mailed or hand carried to the bishop in a sealed envelope. All wards and branches of the Church are provided with donation envelopes for this purpose. If you mail your tithing and donations to the bishop, always send them by check or money order. Never send currency through the mail.

6. A receipt showing the breakdown of the donation will continue to be given each individual; however, it will be a carbon copy rather than the original.

Under the new system, the original is sent to Church headquarters for processing. ○



# Make Your College Experience Meaningful, Enjoyable and Profitable at **LDS**



## Changing of the Guard

By Larry B. Sprouse

*It started in at midnight,  
And then again at one,  
And then once every hour  
Till day was finally come.*

*I didn't really mind it,  
For he had been quite ill;  
And he seemed too small for  
medicine,  
Far too small for a pill.*

*It wasn't his crying that got me,  
Nor my feet on that bare, cold  
floor.*

*It wasn't the sleep that it cost  
me,  
Nor that diaper-changing  
chore.*

*It was that look of rested pleasure,*

*My mate's ever so cheery grin,  
As at breakfast she proudly  
queried me,  
"He slept through the night  
again?"*



## ENJOY COLLEGE LIFE

Campus life at LDS will provide you with wholesome activities among those of your own faith. A full schedule of dances, assemblies, outings, and athletic events are pleasant relief to study routines. Church fraternal organizations, and MIA add even more excitement to your recreational and cultural pursuits.



## HERE'S HOW LDS WILL ADD MEANING TO YOUR LIFE

While some colleges offer institute classes, only the Church Colleges maintain the LDS standards and atmosphere on a campus wide, "full-time" basis.

LDS is the only Business College where LDS Devotionals, teachings, and leadership training are the rule, not the exception.

LDS insures all students rich religious experiences and surroundings with both a Student Ward and complete Religious Institute on campus.



## YOUR BUSINESS EDUCATION WILL BE PROFITABLE

Business Careers, you will find offer the following advantages:

- A good starting salary
- Early advancement
- Interesting work
- A secure future
- High prestige

## FOR PROFESSIONAL TRAINING YOU WILL FIND LDS OFFERS

- Short term courses
- Reasonable tuition
- Excellent facilities
- Qualified faculty
- Job placement services

## CHOOSE FROM THESE COURSES

Fashion Merchandising, Computer Technology, Accounting and Business Management, Court Reporting, Secretarial Science, Marketing.

For more information write:  
Information Office  
LDS Business College  
411 East South Temple  
Salt Lake City, Utah 84111



# The best things in life are real.

The real things in life just can't be beaten. After all, what could be better than the real cakes you bake from scratch? Nothing.

But it does take longer at a time when life's a lot more hurried than it used to be.

That's why Fleischmann's developed the new Rapidmix method. It makes baking the real thing quicker and easier than ever before.

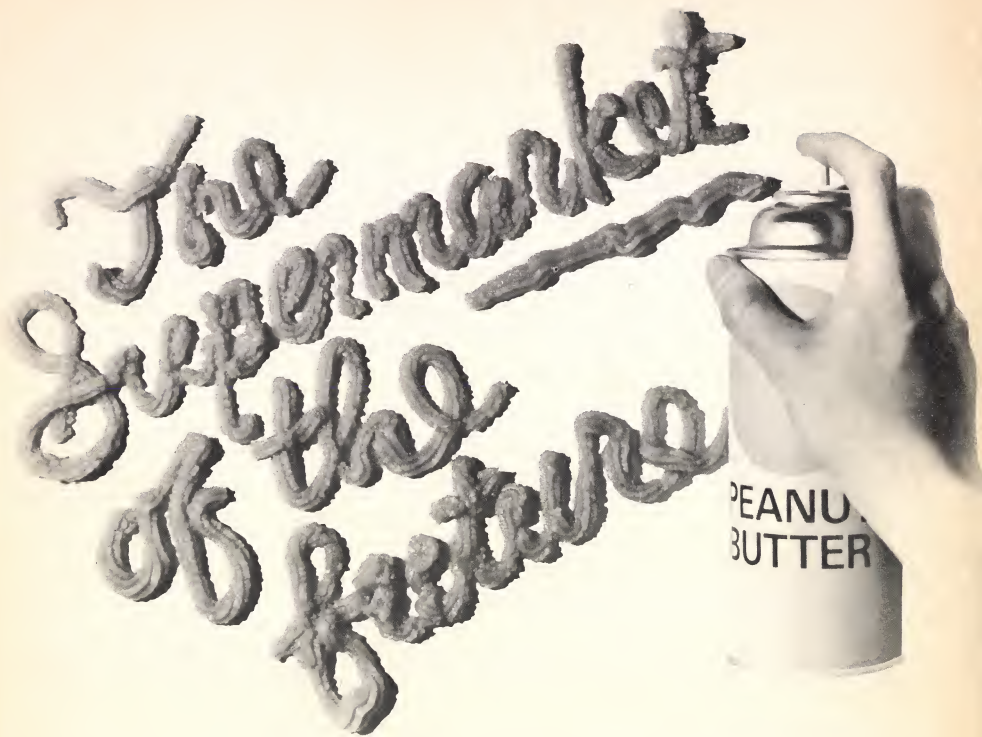
Because you no longer have to dissolve the yeast, worry about water temperature or heat the bowl.

Now you just blend Fleischmann's Yeast with your other dry ingredients, mix—and bake one of the best things in life. A light, tasty cake. The real thing.

For 70 real thing recipes, including the Babka below, send 25¢ for "Fleischmann's New Treasury of Yeast Baking", Box 61E, Mt. Vernon, N.Y. 10559.



## Today's Family



By Carolyn Dunn

Illustrated by Maurice Scanlon

● What does the supermarket of the future hold for consumers? How will the Space Age influence and perhaps change our food-buying habits?

There is speculation that our food-buying destinations of the future will include commissaries in the sky and shopping malls on satellites.

At the present time food for munching on the moon consists mainly of freeze-dried variations that fit all the specifications of space travel in a rocket and the needs and tastes of the men inside.

In the future, for longer trips special food might be grown in greenhouses along the way, according to some

far-out reports. By then we may be swallowing nutrition-packed pellets, and they will be taking care of our daily food needs.

However, for those of us who plan to keep two feet on the ground, the future may mean simply raising our finger to push a button at home and having a hot meal appear, or eating our food in condensed food

Carolyn Dunn, a member of the Sunday School general board, is director of consumer and customer services for Armour and Company, Chicago, Illinois. She was formerly consumer marketing specialist, Utah State University.



balls, about the size used on the golf course, or taking our foods home from the market held together by invisible bagging.

We may order our food at home or anywhere in the world on our phone-a-vision, or if we wish the com-

"A recent survey showed that 42 convenience foods actually cost less than the same products made from scratch"

panionship of friends as we shop, we may join them in the TV room of a nearby supermarket.

By inserting an identification card into the receiver slot on the chair arm, our TV shopping tour begins. By pushing the food button, a parade of products is shown on the screen. A quantity button is touched whenever the consumer decides to buy. Talk buttons give an audio description of all products. Closed-circuit video sales presentations will be a major part of newer methods of selling in the food-buying world of tomorrow.

With all the complexities, it is and will be an exciting world. While some futuristic ideas may seem tongue-in-cheek, most of the innovations will have a trial run somewhere, and you may help decide just how much a part of the future they will be.

In case you think you will never succumb to this mechanized computer-paced life coming up, remember that you probably once vowed never to touch a cake mix, eat instant potatoes, or try TV dinners.

If the present trend continues, we will not dare consume anything that isn't completely and totally nutritious. There probably will not be anything unnutritious on the market by that time anyway. Nutrition will literally be packed into food, and we will need it as the demands on our energy greatly increase.

The problem now is that when the future arrives, many predictions will have already been replaced. So, when you think of the future, think of next week and you may be momentarily ahead.

Among many other reviews of future trends, we hear of kitchens with built-in, year-round vegetable gardens in glass cylinders; dishwashers built right into the dining table; computers that figure menus and inventories at home.

If dishwashing is a problem, family members can

always devour the dishes and utensils as well as the food, for at the table of the future, many will be edible. So will some food packages and soft drink containers. The exact flavor is still speculation. So far, there is no report on digestibility.

Vegetables and fruits will be stored in kitchen drawers of tomorrow for six-month periods under the hypnotic influence of controlled atmospheric conditions. Apples are already experiencing this new long life and appear crisp and flavorful at the market during all months of the year. Some produce items are also going from garden to market successfully in this "trance" state.

Also in the produce line, new variations of familiar fruits are already in the developmental stages, such as a square pineapple that may be simpler to send through marketing channels and a round banana that keeps better, is peeled more easily, and has more nutrition and fewer calories.

Aerosol containers will continue to have interesting contents, such as peanut butter, cup cake and pancake batter, liquid spices, whipped butter, jams, and instant pudding.

While we ponder some of these food and kitchen innovations coming up, another report takes us into the food markets of the next century.

The long, tedious planning of a complete supermarket will be no more. A computer is now available for instant supermarket planning. Within seconds this almost human phenomenon can completely design a whole store, taking into account the store's ethnic neighborhood.

The long, monotonous rows of merchandise will be broken up into decorative "little shops" throughout the store to give increased variety and interest.

Convenience foods and instants, both dry and frozen, will increase in number and variety, and microwave ovens in kitchens will be as numerous in tomorrow's society as TV sets are today.

Instant ovens will also be a part of supermarkets as well as all-hour convenience departments, increased gourmet lines, and larger delicatessens with the emphasis on take-home foods of every description.

A centralized or warehouse system for the buying, cutting, and packaging of meats for supermarket use is finding favor in some areas and will be a definite trend in future meat marketing. While the tenderness of meat is of prime concern to producers and consumers alike, a system to determine the tenderness of beef on the hoof has been developed and is receiving favorable acceptance in many parts of the country.

Other new innovations in the supermarket will include everything from soft lights and carpeting, which are already a part of some markets, to radar-controlled

shopping carts that will follow customers around the store, plus automated check-out counters. Shopping carts will fit right into the automated check-out. A new type customer credit card will activate the store's computer system, check the customer's bank account, total up the price of the merchandise, and deduct the amount from her checking account in the bank. There will be no need to exchange cash. Some futuristic experts predict that we will have a cashless and checkless society.

The invisible bagging or molecular force will then "knit" or hold foods together from check-out counter to kitchen sink, where it will wear away, leaving the groceries free for storage. Side trips may be discouraged for fear the transparent bagging will wear off ahead of time.

Honest shoppers of the future need not be alarmed if their grocery carts speak up on their way to the cars. A transistorized voice hidden in the handle of a new talking grocery cart is supposed to call out a warning to would-be cart-nappers just before they vanish from the parking lot.

As part of their concern for feeding an increased population, some food researchers are focusing their attention on imitation foods. Consumers have already seen the results of soybean protein made to resemble meat, and imitation milk is available in some areas of the country.

Research scientists at colleges and universities have been busy with their own contributions to the field of food development. One professor of food science has in the later stages of development a low-calorie butter and a frozen low-calorie whipped cream product made of real cream. Another professor has recently intrigued the industry with successful experiments with raisins made from fresh cherries and with freeze-dried sauerkraut.

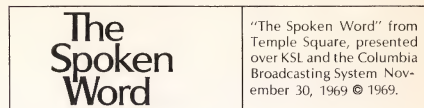
While we may want to look with awe into the future of foods and the supermarket, the luster may be somewhat dimmed by our concern for future costs.

It may ease the feeling to reveal the results of a recent study made by the United States Department of Agriculture. In a comparison study, 158 convenience foods were priced with their homemade counterparts. Of this group, 42 convenience foods actually cost less than the same product made from scratch. Cake mixtures are one of the best example. Other convenience foods are becoming part of this picture.

The main decisions will still rest with the family food buyer, who will want to consider family tastes and demands as well as budgets.

And speaking of taste, that may change too. New flavor-detecting machines are now in the process of determining the sources of flavor in some foods and

ways to take away undesirable tastes in others. There is every reason to believe that even the persimmon might someday lose its pucker and become a mild gem of a fruit—competing with the orange for popularity. ○



## "The insatiable demand for more"

By Richard L. Evans

**T**here is a phrase that suggests a subject: "The insatiable demand for more."<sup>1</sup> Who ever heard of anyone who was happy, who couldn't be satisfied?—who always had to have more and ever more—more thrills, more indulgence, more power, more possessions? Some overindulge by seeking to satisfy appetites that remain unsatisfied. Some make demands, and when their demands are met, make more demands. There are communities that want more and more—more size, more reaching for comparative place—and in the process, complicate their problems. The comparative and competitive spirit often enters in and insists that the curve, the graph, the record must be ever and always up—which, if for a good purpose, is good, but which, if never satisfied, even after the purpose is satisfied, may be merely the insatiable demand for more. Even when there are more comforts and conveniences than kings could once have had, often there are still demands for more. Perhaps it comes down finally to a balance of contentment and purpose and peace, with a little wholesome discontent to keep us learning, moving, reaching, producing, but not just more and more without limit, without peace or real purpose. "All the good things of the world are no further good to us than as they are of use," said Daniel Defoe, "and of all we may heap up we enjoy only as much as we can use, and no more." That human wants are, in a sense, insatiable, is part of what makes progress possible; but if we drink without quenching thirst, if we rush and run without knowing why we rush and run, we may merely be pursuing the insatiable demand for more. In all our rushing, striving, struggling, God grant us gratitude, balance, judgment; a solid sense of values, an inner peace, and an honest appraisal of our purpose.

<sup>1</sup>Carnegie Quarterly bulletin, Vol. xvii, No. 3.

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## Bufs and Rebuffs

### Mormon Towns

I thoroughly enjoyed the article about "The City of Zion in the Mountain West" [December]. There is an additional point connected with the early Mormon settling period that few persons recognize—or at least so I suspect—and that is the common custom of building a stone letter on a hill near the town. The letter represents the name of the town or a local school, such as "M" for Malad (Idaho), "P" for Panguitch (Utah), "BR" for Bear River (Utah), "U" for University of Utah, and so forth.

I have long been interested in this occurrence, and in 1965 I wrote the New York Museum of Natural History about the subject. I was informed that scholars at the museum knew of no place in America where such a thing was done, except in the area of early Mormon culture; nor was there known by these scholars any place in Europe where such a thing was done.

I would think this of sufficient interest that it would be worth asking Church-wide for community residents to report to you if they know of any such custom in an area not founded or established by Latter-day Saints.

GALLARD C. CARR  
TREMONTON, UTAH

*Interested readers may send responses to the Era. A tabulation and report will be given later.*

### No Nibley

I could hardly wait to receive the December *Era* to read Dr. Hugh Nibley's article. It wasn't there! I have enjoyed reading his important disclosures relative to the Joseph Smith papyri. The rediscovery of the papyri by Dr. Aziz Atiya has been one of the most exciting and faith-promoting happenings in my religious experience.

The *Era* is to be congratulated on its immediate response to our needs. We want to learn all that is available, and the scholarly writings of Dr. Nibley open a new world of knowledge to us. We hope the series resumes soon.

LEONA FETZER WINTCH  
MANTI, UTAH

### An Open Letter

I am a convert of eight years. As I grew and developed in the gospel, I came to a fuller knowledge of our Heavenly Father, and I was overcome with the beauty of life and filled with joy to be one of God's children.

Then I began working in the Church, and I learned respect for the organization of it. How well structured it is! How smoothly the programs fit one into an-

other! We all have a necessary job, with mutual respect and admiration one for another, whether our position is high or low.

Recently my children and I were placed in a position of need. Although I knew somewhat of our welfare plan before, now that help has been given us so unselfishly, my soul is filled with love and gratitude. I think of the thought and ingenuity, the many hours of service, and of all the helping hands that together produced the well-made clothes, warm bedding, and wholesome food, to say nothing of the extras such as soap and toothpaste. I must thank my brothers and sisters throughout the Church for giving of themselves so that my family and many others like us can be helped when we need it.

I know that we are merely children, yet we have faults and individual problems; if in this imperfect state we brothers and sisters can run this divinely organized Church of ours, it indeed gives a taste and a suggestion of heaven.

A MOST GRATEFUL SISTER  
BAKER, OREGON

### On Children

I wish to thank the *Era* for printing in the December issue several articles that would give worlds of encouragement to any mother who would read them: "The Home Is to Teach," by Elder A. Theodore Tuttle, "Take time for your children," by Elder Richard L. Evans, and especially the fiction, "And Thanks for Those Neat Skippin' Rocks," by Janis Hutchison.

IRENE H. TUKUAFU  
HAULA, HAWAII

## Be Still

By John D. Engle, Jr.

*If stones of discord  
ever lay  
themselves upon  
the path I plod,  
these words  
will sweep  
them all away:  
"Be still,  
and know  
that I am God."*

*For this command  
possesses me  
and lifts me  
singing  
from the sod,  
the song that keeps  
my spirit free:  
"Be still,  
and know  
that he is God."*





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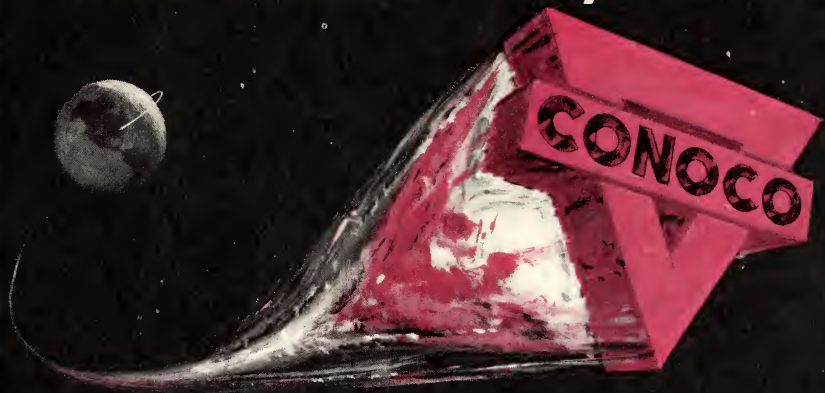
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## The Church Moves On

### November 1969

**23** New stake presidencies: President Glade M. Sowards and counselors Philip G. Watkins and Orlo Goodrich, Uintah (Utah-Wyoming) Stake; President Ralph J. Western and counselors Lee W. Leishman and Wayne L. Kupperer, Antelope Valley (California) Stake.

**29** The First Presidency announced the reorganization of the general Church Music Committee with Elder Mark E. Petersen of the Council of the Twelve as the new chairman. Committee members are Elder Richard L. Evans of the Council of the Twelve, Isaac M. Stewart, Richard P. Condie, and Arch L. Madson. Alexander Schreiner is managing director with Robert Cundick as assistant. Leroy J. Robertson, former committee chairman, Frank W. Asper, J. Spencer Cornwall, and Harold Lundstrom are consulting advisers. Roy M. Darley, Crawford Gates, Jay E. Welch, A. Harold Goodman, Reid Nibley, Ardean Watts, Bernel W. Hales, Jr., and Margaret Cornwall Richards are associates of the committee.

### December 1969

**5** The festive seasonal lights on Temple Square were turned on this evening, illuminating special Christmas scenes. Four thousand junior and senior high school students—said to be the largest choir ever to sing in the Tabernacle—presented a program. They

were accompanied by the BYU Symphonic Orchestra.

**7** This was the last weekend of 1969 in which stake quarterly conferences were regularly scheduled.

**12** The light opera *Amahl and the Night Visitors* began its fifth Christmas season on Temple Square with its opening performance in the Tabernacle this evening.

**13** The reappointment of Richard L. Gunn to the general board of the Young Men's Mutual Improvement Association was announced.

**20** The annual Christmas message by President David O. McKay and his five counselors, issued today, read in part: "We glorify in the advancement of knowledge and achievement as seen in man's efforts to conquer space and the landing of men on the moon. This represents important advances in man's understanding of the universe about him, all of which is the handiwork of God. Acquiring such knowledge is in full harmony with gospel principles. All truth, whether it pertains to the universe, to this earth, or to the individual and his environment, is a part of the gospel of Jesus Christ."

The appointment of William Roberts, president of the Auckland (New Zealand) Stake, as a Regional Representative of the Twelve was announced. This brings the total number of representatives to 74.

### January 1970

**1** A new computerized system for recording and reporting tithes and offerings throughout the United States and Canada was placed in operation today. It is expected to be less work for ward and branch financial clerks who will make out receipts with special typewriters equipped with special ribbons so that the computer in Salt Lake City can process them.

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# The 1970s

By Dr. G. Homer Durham

Commissioner and Executive Officer, Utah System of Higher Education

• The twentieth century has seen more revolutionary changes than its numbered predecessors. It is unlikely that the pace will diminish in the 1970s. But the need to extend one's self, one's attitudes, and one's efforts to "hold things together" may not keep pace with the changes. Herein may lie the challenge of the coming decade. Will there be enough men and women of goodwill, with forbearance, sympathy, spiritual energy, and high leadership qualities, to keep things from "flying apart"?

Hope lies in the fact that the aspirations of youth and the longings of the middle-aged and elders of the world may more closely knit together than in the late sixties. There was a curious feeling as the year 1969 moved into history. The young, idealistic "dissidents" in their music, ballads, feelings, and expression were yearning for peace. Words like love, goodwill, kindness, honesty, charity, compassion, concern were heard. The values were not too far removed from the "four-way test" repeated by the elders at their weekly Rotary Club

gatherings, voiced in the Pledge of Allegiance weekly by their Kiwanian neighbors and others in America who were asking God to "help them do their duty as such." The ideals had much in common. But the elders inclined to the view that much of what long-haired girls and boys were saying was a mask. Youth not of the Establishment tended to view the elders' proclamations as a pose, if not hypocritical. To reduce the "generation gap," recognition was needed that to err is human, and to forgive (and understand), divine.

The possibility that the gap can be reduced is augmented by the fact that in the seventies, 20-year-olds will become 30, the 30-year-olds will become 40 and fast approaching responsibilities of grandfatherhood and grandmotherhood for the children of today's ten-year-olds, who will become 20. As responsibilities descend on the youth paraders of the sixties, weight and experience will require aspirants to leadership, in the seventies, to look back with possible appreciation for the burdens placed on leadership in the

sixties. Providing instant answers for questions of war and peace, air and water pollution, the ills of the cities of man, can only sober those who are sincerely concerned with responsibility.

So the seventies will begin to demonstrate whether or not the young idealists of the sixties were really honest and knowledgeable. If they were, and if they retain the integrity and regard for honesty many of them were so disinclined to view in their elders, and if their expressed regard for truth, love, peace, freedom, brotherly and sisterly concern, lightened by hope, shines through in practical (including economic) terms—if so, the seventies can become quite remarkable. But if existential pessimism or amoral resignation predominates, the seventies could bring crises of leadership unparalleled.

No forecast of issues can approach accuracy. But among the wonders of space travel, biophysics, and organ transplants, the following will surely challenge the leadership of the seventies:

1. Readjustments in the world political order among the three great powers—the United States, the Soviet Union, and China.

In world politics, there has been an apparent trend toward a kind of "practical conservatism" in the Soviet Union. This may present new opportunities for world stability, less aggravated by ideological differences. Since the death of Stalin (1953), there appears to have been less preoccupation in Russia with ideology and political doctrine, more concern with retaining the territorial gains of World War II, and pragmatic use of military-economic power to do so. There has been a decline in Communist doctrine "conferences" in Moscow, engendering world propaganda schemes. Extensive activity in foreign aid (e.g., the Middle East), in diplomacy led by military-economic

considerations (as in Hungary, Poland, and Czechoslovakia), has dwarfed the old "Comintern" and its missionary-Communism. The democratic revolutions of the nineteenth century touched Russia, but left China relatively untouched. The seventies find China evidently in the final throes of ideological Maoism—of doctrine. If techno-economists, albeit military, come to power in China instead of the revolutionary, doctrinaire, military-poet Mao, there may be other opportunities to reduce tension. This may be helped by the economic—and perhaps the return of some military—power of Germany and Japan.

World politics has been "polarized" by doctrinal differences, led by the U.S.-Soviet power-systems, since 1945. There has been a growing tendency for "polarization" along domestic lines in the United States. Economic, racial, social, urban-industrial, rural, and age divisions have continued political overtones. In the seventies, there will probably come a new if not frantic search in America for "the middle of things." Spiro Agnew, as Richard Nixon's vice-president, gave evidence as 1969 drew to an end that he believed not only that the middle existed, but that it was the "silent majority," that it could be rallied and brought to support a republic that seemed polarized. The differences between such Republicans as Mayor Lindsay of New York and Governor Reagan of California and such Democrats as Senator McGovern of South Dakota and Congressman L. Mendel Rivers will persist nevertheless. They symbolize political liberty. And liberty and unity are not always in harmony.

Whatever the realignments and readjustments, the tasks and burdens of political leadership—local, national, domestic, foreign—will be heavier and not less in the seven-

ties. These burdens have grown steadily during the century. The American nation, for example, is a national economic community. Welfare, once an individual, family concern, has passed from the county to state capitols to Washington in less than 40 years. Milking cows was a household chore for the great majority of Americans as the century opened. Today it is a highly organized, professional enterprise, guided by producing-marketing associations supported by the federal government. The cheese factory in Parowan, Utah, ceased operations in 1969. No one is milking cows there anymore to bring milk to the little factory. But the local stores sell cheese, as well as the same nylon brushes and merchandise found in Macy's basement.

2. Readjustments in the economic order.

President Eisenhower called attention to "the industrial-military complex." The sixties expressed concern. Meanwhile business leadership of the nation was doing more of the nation's social work than ever before. The country seemed generally satisfied with the products of its industrial giants, provided they would add more social work and eliminate air, water, and environmental pollution of all sorts. And the country seemed to rest content that if the corporations didn't buckle in and get the job launched, people would use new-found political tools to force governments, especially the federal government, to act and to force the corporations to act.

In the seventies, the American "political economy" may be inclined to scrutinize the "communications complex"—particularly the major television networks. People in populous California, fairly populous North Carolina, and sparsely populated Arizona have all discovered that the world (as they understand

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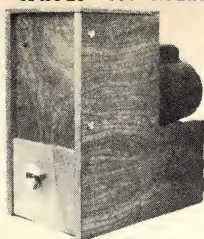
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it) cannot be fully reported in living color. Moreover, people outside New York City have become aware that tremendous political and cultural influence has gravitated to the networks. A nation that uses common brands of cereal, clothing, and household appliances is not ready to accept certain ideas in common. Yet, the weekly news magazines and the morning newspapers do not speak with the fresh voice of yesteryear to those who saw the six o'clock and the ten o'clock news the night or week before "in living color." Those who read may well hurry to the variety of printed pages, during the seventies, to see if the ten o'clock news really had it "right" (and vice versa). And so, people will grapple with the political and the economic orders—some to seek advantages, and some to seek the truth or the way out of the confusion.

3. Readjustments in the social order.

All of this brings us to the social order. If present trends continue, the three-generation American family of 1900 will have become, in many, many cases, a one-generation family in the seventies. More accurately, there may be more generation-and-a-half families, and part-time parents and part-time children. The challenge for heads of families will be to use wisely those few precious minutes that can be snatched, under one roof, in the evening. And it will be the early evening that will have to be budgeted for this purpose—with the hope that the seven or eight hours the family spends together in hopefully quiet sleep, later that night, under that same roof, can have its subliminal consciousness influenced by feelings of secure family love. For when the individuals all go their separate ways between 6:30 and 8:30 a.m. the next morning, all will need the feelings of personal integrity and development that de-

rive from a concerned, supportive, primary group. If not, the political and economic orders are going to have more social functions than can presently be imagined. Child care, mental, and Medicare institutions may only be beginning.

Education for America's social needs in the seventies will be under renewed political and economic pressure to close the political, economic, and social gaps between the races. The "black studies" of the sixties were only forecasts and symptoms of efforts, strongly backed by industrial and business interests, to reorient certain aspects of education to meet the disadvantaged nonwhite students at the level of their ability and understanding. Whether preschool or through the university, this approach and not the effort to meet "standards" for either first grade, fourth grade, or freshman year will probably accelerate.

The public universities and high schools had to develop many "tracks" to accommodate varieties of human ability when they ceased to be elitist institutions and admitted alongside the liberal arts curriculum the many arts, crafts, and professions serving today's society. As the larger public universities and high schools adjusted, so, as elementary and junior high schools integrate and meet the needs of the disadvantaged with wider varieties of entrance ability, elementary schools may have to develop several "tracks," all leading to useful and serviceable ends. The traditional ascent through the first to sixth grades to reach, after junior high school, the "tracks" in high school and college may require additional school ladders.

American citizens in the fifties debated federal aid to education. They were probably prepared by the tremendous outpouring of Acts of Congress in the sixties for what may well become substantial fed-



eral financing of educational systems in the seventies. This will come not as a consequence of a desire in HEW, the White House, or the Office of Education to spread their influence. It will come in response to the demands of a national economy and as a consequence of an idea incorporated in the Declaration of Independence. Education, wherever or however attained, individually, privately, publicly, has become the necessary condition for life, liberty, and the pursuit of happiness. Otherwise there is the pursuit of welfare and relief roles, ending in squalor and slums. The air-bus we will ride in the seventies will not be peaceful, comfortable—and safe—unless it is maintained by sturdy aviation mechanics who know their jobs and do them well. They are taking their place with the lawyer, doctor, or dentist. The cities will not be habitable, likewise, unless the nonwhite people who populate them (and elect their mayors) share the pride, economic dependence, and social stability that have carried the educated American white community so far.

There are tremendous challenges ahead. The political, economic, and social adjustment of institutions may be simpler than the adjustment of our attitudes. The world, surrounded by space platforms, in which information is multiplying, organized, and used by integrated circuits and computerization, is a new world with familiar scenery. If your attitudes are shaken up in the seventies, it may be well to reread, frequently, William Cowper's great hymn "God Moves in a Mysterious Way," especially verse 5:

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

At least we hope the flower will be sweet. ○



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# Letter of First Presidency Clarifies Church's Position on the Negro

*December 15, 1969*

To General Authorities, Regional Representatives of the Twelve, Stake Presidents, Mission Presidents, and Bishops

Dear Brethren:

In view of confusion that has arisen, it was decided at a meeting of the First Presidency and the Quorum of the Twelve to restate the position of the Church with regard to the Negro both in society and in the Church.

First, may we say that we know something of the sufferings of those who are discriminated against in a denial of their civil rights and Constitutional privileges. Our early history as a church is a tragic story of persecution and oppression. Our people repeatedly were denied the protection of the law. They were driven and plundered, robbed and murdered by mobs, who in many instances were aided and abetted by those sworn to uphold the law. We as a people have experienced the bitter fruits of civil discrimination and mob violence.

We believe that the Constitution of the United States was divinely inspired, that it was produced by "wise men" whom God raised up for this "very purpose," and that the principles embodied in the Constitution are so fundamental and important that, if possible, they should be extended "for the rights and protection" of all mankind.

In revelations received by the first prophet of the Church in this dispensation, Joseph Smith (1805-1844), the Lord made it clear that it is "not right that any man should be in bondage one to another." These words were spoken prior to the Civil War. From these and other revelations have sprung the

Church's deep and historic concern with man's free agency and our commitment to the sacred principles of the Constitution.

It follows, therefore, that we believe the Negro, as well as those of other races, should have his full constitutional privileges as a member of society, and we hope that members of the Church everywhere will do their part as citizens to see that these rights are held inviolate. Each citizen must have equal opportunities and protection under the law with reference to civil rights.

However, matters of faith, conscience, and theology are not within the purview of the civil law. The first amendment to the Constitution specifically provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The position of The Church of Jesus Christ of Latter-day Saints affecting those of the Negro race who choose to join the Church falls wholly within the category of religion. It has no bearing upon matters of civil rights. In no case or degree does it deny to the Negro his full privileges as a citizen of the nation.

This position has no relevancy whatever to those who do not wish to join the Church. Those individuals, we suppose, do not believe in the divine origin and nature of the Church, nor that we have the priesthood of God. Therefore, if they feel we have no priesthood, they should have no concern with any aspect of our theology on priesthood so long as that theology does not deny any man his constitutional privileges.

A word of explanation concerning the position of the Church:

The Church of Jesus Christ of Latter-day Saints owes its origin, its existence, and its hope for the future to the principle of continuous revelation. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many

great and important things pertaining to the Kingdom of God."

From the beginning of this dispensation, Joseph Smith and all succeeding Presidents of the Church have taught that Negroes, while spirit children of a common Father, and the progeny of our earthly parents Adam and Eve, were not yet to receive the priesthood, for reasons which we believe are known to God, but which he has not made fully known to man.

Our living prophet, President David O. McKay, has said, "The seeming discrimination by the Church toward the Negro is not something which originated with man; but goes back into the beginning with God. . . .

"Revelation assures us that this plan antedates man's mortal existence, extending back to man's preexistent state."

President McKay has also said, "Sometime in God's eternal plan, the Negro will be given the right to hold the priesthood."

Until God reveals his will in this matter, to him whom we sustain as a prophet, we are bound by that same will. Priesthood, when it is conferred on any man comes as a blessing from God, not of men.

We feel nothing but love, compassion, and the deepest appreciation for the rich talents, endowments, and the earnest strivings of our Negro brothers and sisters. We are eager to share with men of all races the blessings of the gospel. We have no racially segregated congregations.

Were we the leaders of an enterprise created by ourselves and operated only according to our own earthly wisdom, it would be a simple thing to act according to popular will. But we believe that this work is directed by God and that the conferring of the priesthood must await his revelation. To do otherwise would be to deny the very premise on which the

Church is established.

We recognize that those who do not accept the principle of modern revelation may oppose our point of view. We repeat that such would not wish for membership in the Church, and therefore the question of priesthood should hold no interest for them. Without prejudice they should grant us the privilege afforded under the Constitution to exercise our chosen form of religion, just as we must grant all others a similar privilege. They must recognize that the question of bestowing or withholding priesthood in the Church is a matter of faith everywhere and not a matter of constitutional right.

We extend the hand of friendship to men everywhere and the hand of fellowship to all who wish to join the Church and partake of the many rewarding opportunities to be found therein.

We join with those throughout the world who pray that all of the blessings of the gospel of Jesus Christ may in the due time of the Lord become available to men of faith everywhere. Until that time comes we must trust in God, in his wisdom, and in his tender mercy.

Meanwhile we must strive harder to emulate his Son, the Lord Jesus Christ, whose new commandment it was that we should love one another. In developing that love and concern for one another, while awaiting revelations yet to come, let us hope that with respect to these religious differences, we may gain reinforcement for understanding and appreciation for such differences. They challenge our common similarities, as children of one Father, to enlarge the outreachings of our divine souls.

Faithfully your brethren,  
THE FIRST PRESIDENCY

/SS/ Hugh B. Brown  
/SS/ N. Eldon Tanner



(Continued from page 24)

"Some years ago I was privileged to participate in a meeting of President McKay and Walter Reuther, a very powerful labor leader in the United States, who was accompanied by his wife and two daughters. The meeting in the President's office was pleasant and informal with reference to a farm experience of his youth and how it related to principles of truth. There was no posturing or posing or declaiming or any effort at all on the President's part to appear to be filling a role. As always, he was warm and friendly and natural in his conversation and companionship. After we had left President McKay, Mr. Reuther walked with me a few steps. He had a tear in his eye as he said to me that he had enjoyed the association of many men of great prominence in America and other parts of the world, but, said he, 'I never met a man like that.' A few minutes later Mr. Reuther said, 'I do not think our generation will ever produce a man like that.' At a luncheon held a little later, he repeated those remarks verbatim." —Elder Marion D. Hanks, Assistant to the Council of the Twelve

"While attending the New Zealand Temple dedicatory services in 1958, I was walking down a hallway in the temple when a friend intercepted me and invited me to step inside a room. I was overwhelmed to notice that the only other people in the room were President and Sister McKay. My friend said, 'President McKay, this is one of our returned New Zealand missionaries, Brother Simpson.' The President extended his firm right hand, and placing his left hand on my shoulder, looked into my eyes and, more than that, into every fiber of my being. After a few seconds, he gave my hand a friendly pump, my shoulder a squeeze, and said, 'Brother Simpson, I am pleased to know you.' Not 'I am pleased to meet you,' but 'pleased to know you.' During the ensuing days and weeks, the memory of this introduction kept recurring. Approximately three months later, while sitting in my office in Los Angeles, my telephone rang and the voice on the other end of the line said, 'This is David O. McKay speaking.' He said that based on our interview, he had felt impressed to issue a call to return with my family to New Zealand to preside over the people I loved so much." —Bishop Robert L. Simpson of the Presiding Bishopric

"In Salt Lake City one Thursday afternoon, a Sunday School class had been granted the great

favor of an appointment with the President. Unfortunately, he was called to the hospital where his brother, Thomas E., lay critically ill. The children were naturally disappointed. A member of the Council of the Twelve greeted the class and talked with them.

"Many busy men would have considered the matter closed, but the next Sunday morning found President McKay driving eight miles to a small chapel south of the city. Entering the building he inquired where this particular class met. Imagine the thrill experienced in that little classroom when the door opened and the President of the Church walked in. After explaining why he was not in his office when they called, he shook hands with the teacher and with each one of the children and left his blessings.

"'I want you children to know,' he said, 'that the President of the Church keeps his appointments if at all possible.'" —Story told by Glen Snarr, Murray, Utah

"I remember being in New York when President McKay returned from Europe. Arrangements had been made for pictures to be taken, but the regular photographer was unable to go, so in desperation the United Press picked their crime photographer—a man accustomed to the toughest type of work in New York. He went to the airport, stayed there two hours, and returned later from dark room with a tremendous sheaf of pictures. He was supposed to take only two. His boss immediately chided him, 'What in the world are you wasting time and all those photographic supplies for?'

"The photographer replied very curtly, saying he would gladly pay for the extra materials, and they could even dock him for the extra time he took. It was obvious that he was very touchy about it. Several hours later the vice-president called him to his office, wanting to learn what happened. The crime photographer said, 'When I was a little boy, my mother used to read to me out of the Old Testament, and all my life I have wondered what a prophet of God must really look like. Well, today I found one.'" —Arch L. Madsen, president of Bonneville International Corporation

"I have loved President McKay for a long, long time—since the winter of 1912-13 when Brother McKay came to Los Angeles to see us who had lost our homes in Mexico due to the revolution. He came to Sunday School, and he took a glass of

Mourners wait for a moment's glance at the funeral bier



how clear and beautiful the water was, and then he dropped a drop of ink in the water, and it was clouded all through. He said to us little fellows, 'That is what sin does to a life.' I have ever since then been trying to keep that sin out of my life."

—Elder Marion G. Romney of the Council of the Twelve

"In the dedicatory service for the Samoan Saints at the New Zealand Temple, President McKay asked Brother Lafe Poilupi if he could translate the dedicatory prayer to be given by President McKay from English into the Samoan language. Brother Poilupi answered humbly by saying, 'I can do it if you will bless me.' President McKay answered, 'I do bless you.' Although Brother Poilupi had not heard the prayer previously nor seen a copy of it, he interpreted the prayer perfectly, according to those well acquainted with both Samoan and English. He never hesitated nor did he ever need to correct himself."—Elder Delbert L. Stapley of the Council of the Twelve

"The phrase 'McKay weather' was not an unusual one in those years when the President was traveling throughout the world as the new President of the Church. Typical of the stories is this incident when President McKay asked me to accompany him to the South Pacific. We were refueling at Canton Island, 1,800 miles south of Honolulu. The President was up bright and early and in his seat when I sat beside him.

"He said, 'You see those black flags out there? Word has come that there is a hurricane in our pathway toward the south.' We were concerned, but we took off and landed safely 1,200 miles later in Fiji that evening.



General Authorities in their seats at the funeral



"When we arrived at the cable office, the man was most concerned and asked, 'When did you arrive?' We answered, 'Just this evening.' 'Oh, you are the people who came through the hurricane!' 'What do you mean?' we asked.

"He took us to a large map of the Pacific and said, 'As you were going south a very severe hurricane that had caused the rerouting of all military planes was moving exactly in your pathway, but all of a sudden—and they haven't been able to explain it—the hurricane veered out about 200 miles to the west, stayed there for about two hours, and then moved right back about 200 miles into its original pathway. That time allowed you to come through with no difficulty,' he said.

"As we walked to the hotel, President McKay said, 'That was the hand of the Lord that reached out and made it safe for us to come through.'"  
—Franklin J. Murdock, Church travel agent



At Church College of New Zealand dedicatory services, April 1958



In New Zealand with the Prime Minister, 1958

# In Puketapu

By Elwin W. Jensen

● The bustling little town of Huntly, New Zealand, nestles along the broad banks of the lower Waikato River, in a pleasant valley of gently rolling hills lush with grass, trees, and the cool evergreen verdure of this pleasant land. On the west bank of the river once stood the small frame chapel of the Puketapu (Sacred-mount) Branch of the Church, largest congregation and center of the former Waikato District of the New Zealand Mission. Here, one cool autumn day in 1921, occurred one of the greatest spiritual manifestations in the history of the mission.

In that year, the little Maori village was all abustle with activity. The Saints of the district and the local Puketapu Branch were busy making preparations, as hosts, for the coming *hui-tau*—the annual missionwide conference to be held in April. Meeting tents and sleeping tents must be provided; *kumara* (sweet potato), meat, vegetables,

and potatoes must be gathered in great quantity; provisions and preparations must be made to house and feed the multitude who would assemble. This was to be no ordinary conference. A prophet of God was to be in attendance. The first General Authority ever to visit New Zealand, Elder David O. McKay of the Quorum of the Twelve, was expected to be present. Anticipation was keen.

A number of revisions had to be made in plans for the conference. Word had been received that the visiting brethren from Zion desired to meet with the Saints there. They would not arrive by the date initially set for the conference, April 6, so the date was changed tentatively to April 15. However, some dock labor troubles had upset boat schedules, and the definite date of arrival was uncertain. Not until the April 13 issue of the mission newspaper was it officially announced—a new conference date had been set.

A cablegram from the visitors, Elder McKay and his companion, Hugh J. Cannon, had been received, indicating an arrival date of April 20. Since the Saints were eager to meet a General Authority, the committee agreed (for the third time) to change plans, and the conference was rescheduled for April 23, 24, and 25.

Excitement was at its peak as members and friends gathered at the meeting grounds of the Puketapu Branch. The conference sessions, held in large meeting tents, were filled to overflowing. Out of courtesy, several of the leading Maori brethren were invited to speak. They made only brief remarks, however, saying they had come "to fill their baskets." They were just an empty kit, with no food inside. Long had they desired to feed at the fountainhead of truth, to see a prophet. Now that one had arrived, they said, "Let us listen, and fill our baskets."



Stuart Meha, stalwart mission worker, had been selected to act as interpreter for Elder McKay. He was well qualified, but he felt the heavy burden of this assignment. He knew the people would want to hear every word, every thought.

Then the prophet stood up. How he longed to speak to them in their own tongue. But he would ask that, through the Spirit, they might receive an understanding of the things he would say. His overwhelming love and dynamic personality seemed to bring the audience into full rapport.

And then it happened: as the sermon proceeded it seemed as though the entire congregation understood. Brother Meha, taking notes preparatory to giving the translation, noticed the unusual reaction of the assemblage. He was startled. Even the older Maori Saints who could not speak English were nodding their heads in full appreciation.

Still uncertain of what had happened, Brother Meha arose to give the translation. But as he spoke in the Maori tongue, one old

brother interrupted and said that an important point had been omitted from the translated version. Three times this happened—three times during the translation Brother Meha was interrupted and reminded of a point he had overlooked. Suddenly he realized: These Maori members, though they did not know English, had understood, in detail, the entire sermon! The entire congregation had received the gift of interpretation, and through the manifestation of the Spirit, they obtained a full understanding of the sermon.

The entire conference was an unusual spiritual feast. Never had the little Maori village experienced such an event. For years afterward the Saints would remember and talk of that special conference, and point out the spot where the meetings were held.

One young Maori in particular would never forget, for not only had he seen and heard the prophet's sermon that day; he was also involved in another unusual drama. This was James Elkington, who had been assigned to patrol the village grounds to help maintain order.

Outside agitators had attempted to disrupt some of the conference proceedings. Once Brother Elkington had been obliged to ask them to leave, but in another meeting they rushed forward to the rostrum where Brother McKay was speaking. Uncertain of what to do, everyone was temporarily immobilized. But President McKay simply straightened up, looked at the agitator, put forth his hand, and in the quiet dignity of his majestic personality, bade their leader welcome. As soon as the erstwhile troublemaker touched the hand of President McKay, he seemed to wilt like a falling leaf. He ceased to speak, went limp, and quietly withdrew from the meeting, never to return.

Today the slim spire of a sacred temple rises from the green pastures of the Waikato, only a few miles distant from Huntly, a constant reminder and a tower of strength to the Saints in New Zealand. Perhaps it is understandable why the Maori Saints have a special place in their hearts for David O. McKay and why they think of him as their own prophet. ○

## "Welcome into the Kingdom"

By Ron Woods

● As a convert of only five weeks, I was thrilled with the opportunity to attend the general conference of April 1963. At the Friday morning session I watched and listened in

the Tabernacle as inspired men delivered messages for the guidance of God's children on the earth. I was struck with the thought that it must be glorious to have the

privilege of being near the Prophet of God as did those who sat around him.

The next morning I left my apartment early to be sure to get a

seat again in the Tabernacle. It was quite early, and there was hardly anyone else on the street, but as I neared the Church Office Building on South Temple, I saw two people descending the steps to the street. The shock of white hair was what caught my eye first, and I knew that I was looking at the President of the Church. I was so startled that at first I hardly noticed that he was leaning on the arm of an aide. They reached the bottom of the stairs and turned in front of me, going in my direction, and I found myself walking five steps behind them.

I quickly decided that I couldn't

let such an opportunity go by, so with much anxiety for my boldness, I went up on his free side and said, "President McKay, may I walk with you too?" His gracious reply, his bright eyes, and the very radiance of his face all made me know that I was welcome. Any trepidation I had had about bothering such a busy man left me as he expressed a sincere interest in knowing about me—where I was from, if I had come for conference, whether I was a returned missionary. In answer to that last question, I told him that I had just recently been baptized. We had been walking slowly toward the Hotel Utah, but as I

said this, he stopped and turned to me. Looking deep into my eyes, he reached out his hand for mine and said, "Brother Woods, let me give you the hand of fellowship. Welcome into the kingdom."

I had, in the process of my conversion, gained a testimony of Joseph Smith, but the idea of a *living* prophet hadn't yet made a deep impression on me. But as of that moment I knew that here was a living prophet of a living God.

I cannot now walk that street without seeing in my mind those piercing eyes and hearing his inspiring words: "Welcome into the kingdom." ○

## A Night to Remember

By Derek Dixon

● When the glooms gather and the sad days come, and when, like Ishmael in *Moby Dick*, I seem to be bringing up the rear of every funeral procession, I remember a night at the Albert Hall in London 14 years ago, and my heart is lifted in a moment.

In September 1955 my wife and I were new converts to the Church. We had not yet fully caught fire and were rather remiss in many of the duties laid upon us. We knew the Church was true, but we were having difficulty translating our knowledge into energetic, positive action.

In that year the Tabernacle Choir came to England, and we arranged to attend their concert at the Royal Albert Hall.

As the great night came, we took our seats in the immense auditorium with several thousand other

Saints. And what a night it was! The singing of the choir held us enthralled for an hour and a half, and we felt as though we had been caught up to the glories of the kingdom of God.

At the end of the concert, as the auditorium began to empty, we saw a man standing in a distant box, surrounded by a little knot of people. He seemed to tower above them.

"Look!" said my wife. "There is President McKay."

And it was.

A sort of madness seized us, and we frantically tried to make our way toward his box. But, to our sorrow, by the time we got there he had already left the box with his party.

Frantically we rushed to an outside corridor, searching as we went for a sign of him. And then sudden-

ly he was there, shaking hands with a few people.

He was very tall, and his white wavy hair was a veritable crown. In spite of his size, there was about him an air of gentleness. And his eyes! They had a depth and penetration to them that I remember even at this distance of time. I looked into them and seemed to see eternity beyond. And my heart burned, and I *knew* that he truly was a prophet of the living God!

He spoke to us and shook hands with us; then he turned and walked out into the night with the other members of his party.

We stood there a very long time gazing at the door through which he had passed. We could never describe, never in a thousand years, how we felt at that time; for the Prophet had gone, but the testimony remained. ○



Flower-banked grave at the Salt Lake City cemetery

# Thoughts on President David O. McKay

By S. Dilworth Young

*Rise up, Huntsville,  
Bare your  
Head.*

*Your son,  
Our Prophet,  
Has gone home.*

*Lay his dust in  
The cool earth  
Beneath the Wasatch's  
Mighty gaze.*

*Be tall, Mt. Ogden,  
And higher stand,  
Ben Lomond.  
He loved your peaks.*

*Let the valley  
Lie warmer because  
He was born  
There.  
He received  
Of its strength.  
He was of this land.*

*He lifted up his  
Common clay,  
Purified it,  
Made it fit,  
Put eternal impress  
On it.*

*With loving care  
Prepared it  
To be  
Exalted.*

*He taught the  
Simple virtues:  
Home—a shrine,  
Parenthood—a privilege,  
Motherhood—divine,  
Purity—Godlike.*

*He did not  
Spell out  
Exaltation—  
“We have it  
Here,”  
He seemed to say,*

*“In daily  
Acts—  
What we are  
Here  
Mirrors what  
We shall there  
Be.”*





Enjoying an old-time surrey ride at Brigham Young University's motion picture studio, 1953

## The Poetry of David O. McKay

President David O. McKay as a poet delighted family and friends with his personal poems to them.

In answer to a homesick son on a mission, he wrote a lengthy poem of comfort and advice, concluding with:

*Old Time passes quickly—too quickly, my lad,  
As into our lives he throws good and bad;  
'Twill be but a span ere your wish you'll possess,  
And Mother and Bobbie you will fondly caress.*

*Be yours then to say, in that moment of bliss,  
As loved ones you greet with a pure loving kiss;  
Though waves of temptation around me did roll,  
They but tempered my manhood; untainted's my soul!*

His love for babies, sincere and beautiful, has been expressed in a choice gem that begins:

*Sweet, innocent, heavenly treasure,  
Spirit offspring of God from above,  
Gift of an All-Wise Creator,  
Expression of heavenly love!  
Thou stirrest my soul with emotion,  
I feel nearer God and the right;  
For nothing is half so inspiring,  
As a baby dressed in white. . .*

President McKay called his younger daughter, Emma Rae, his "ray of sunshine," and when she left home for the first time in order to accept a teaching position at McCammon, Idaho, her cheerful laugh was missed very much around the house. Her father wrote the following poem:

### Emma Rae's Away

*Lonesome seems the home today, yet four of us  
are here!  
The sun is shining brightly, yet there's an absence,  
sure, of cheer!  
Mother—tearful—still is smiling, and the boys  
pretend to play,  
But home is not the same—now that Emma's gone  
away!*

*Yesterday, I thought I heard the front door open  
wide,  
For a moment, I'd forgotten, and in ecstasy I cried  
"Back so soon, my sunbeam! We've missed you all  
the day!"  
Then the shadow settled o'er me, for Emma's far  
away.*

*It isn't at the mealtime that we miss your features  
fair,  
(To speak the truth full freely, you were seldom  
there:)  
Nor is it at the telephone where one must always  
stay,  
To answer friends and schoolmates, "Emma Rae's  
away."*

*It's in the mind, the thought, the feeling,  
In every heartbeat an appealing  
For the merry voice that brightened all the day—  
Still remains that lonely yearning, for Emma Rae's  
away.*

*Twenty happy summers! why do years so quickly fly!*

*Why do circumstances challenge our wish to have you nigh?*

*Your cheerful soul and laughter made home a summer day,*

*But now the leaves are turning—Emma Rae's away.*

*Hasten the day, old Hand of Time, when our children no more roam!*

*Bring back each as sweet and pure, as each left the childhood home!*

*Till then, pass, Time, like lightning: as arrows speed the day!*

*E'en then weeks move as oxcarts, while loved ones are away.*

President McKay's delightful sense of humor is expressed in a poem in his beloved Scotch. The poem, to President Rudger Clawson, is entitled:

#### A Scotch Answer

*Your letter's before me awaiting reply—*

*The one to the "Scotchman sometimes called McKai."*

*I'm sure that you think I've neglekit you sairly  
An' I'll no say mysel' that I've treated you fairly.*

*I beg ye'll forgive this unseemly delay—*

*Ye ken weel that I've traveled for months far away;*

*Then, besides, ye have been in this auld British land,*

*So ye realize truly hoo much wark there's in hand.*

*Ye ask for a 'rug wi' good pattern an' brown,  
Wi' a bouncin' good discount for cash paid right down:*

*But do ye no ken hoo the Scots lo'e the penny?  
A discount! My word! It's gay hard to get any!*

*But I found a true friend wi' rugs good and new,  
Whom I telt 'twas a present I'm buyin' for you.  
Said he: "Here's a tartan, the real, real McKai;  
Since it's you, I'll gi'e discount." Said I, "It's a buy."*

*Sae, noo, beloved brither, accept frae us twa,  
This Scotch steamer rug. When frosty winds blaw,  
Just wrap yersel warmly frae feet tae yer thigh,  
An' gie a kind thought tae yer friends called McKai.*

—David O. and Emma Ray

The affection, love, and devotion of David O. McKay for his sweetheart were expressed to her on birthdays, Christmas, and on other occasions in words, actions, and in writing. Sister McKay expressed her joy in receiving from her sweetheart "heart-petals in rhyme" with which he continued to woo her.

#### To My Sweetheart on Our Golden Anniversary

*Old Time leaves his mark by wrinkling the brow,  
And by turning dark tresses to gray;*

*Many changes he makes between Then and the Now*

*As he silently rolls on his way.*

*But some things grow sweeter as years come and go,*

*For in essence they're really divine;*

*That this is a fact I assuredly know,*

*For these virtues transcendent are thine.*

*Your sweetness and love, refinement of soul,*

*Have been enhanced by each passing year;*

*With loved ones around you, yours is the goal*

*That brings heavenly joys very near.*

*What I'm trying to say in this slow, limping verse*

*Is, you're fifty times dearer as Sweetheart today*

*That when you consented "for better or worse"*

*To be my companion for aye!*

#### On Mother's Day

*Our children, God bless them,*

*Are a credit and true—*

*I marvel to think how*

*You mother'd them through*

*Measles and mumps,*

*Scarlet fever and cold—*

*And the hundreds of rhymes*

*And fairy tales told!*

*Ever patient, untiring,*

*Devotedly true—*

*Every virtue of mother*

*God has given to you.*

*Oft alone, without husband,*

*Your family to raise,*

*The world of your training*

*Speaks only in praise.*



At general conference in the late 1960s, with Presidents Hugh B. Brown and Joseph Fielding Smith

# A Man and His Message

By Dr. Neil J. Flinders and  
Jay R. Lowe

● President David O. McKay was a man with a message: a message from God for the people of the world. From 1951 to 1970 he was commissioned to deliver that message as the Lord's chief oracle on the earth. Called and sustained at age 77 as presiding high priest of The Church of Jesus Christ of Latter-day Saints, President McKay was quick to admit that "when God makes the prophet, he doesn't unmake the man." (*The Improvement Era*, June 1962, p. 405.) In his case this was particularly unnecessary.

From his youth he grew and developed "in wisdom and stature and favour with God and man." (Luke 2:52.) His long life with his cherished wife was an example in deed of the message the Lord asked him to deliver in word.

As chief administrator (1951-1970) and long-time apostolic ambassador (1906-1970) for the Church, President McKay's inspired and insightful influence was widely felt. But it was during the annual and semiannual conferences of the Church when he formally addressed

the world that his message as Prophet rang out in greatest clarity. A careful analysis of the addresses delivered by him during his nearly 19 years as President of the Church attests to this clarity. The message

Dr. Neil J. Flinders and Jay R. Lowe researched this article, which views President David O. McKay in light of the 106 general conference addresses he gave from April 1951 to April 1969. Dr. Flinders is a research analyst for the Department of Seminaries and Institutes, and Brother Lowe is an instructor at Brigham Young University, where he is pursuing his doctorate.



is as moving as it is prophetic, and it is repeated over and over in both provoking prose and touching poetry.

The will of God impressed itself on his mind; and, apparently, it was during the April conference of 1953 that this revelation settled into the clearly defined themes that were to echo and reecho over land and sea during the next two decades. In his own words he announced to the world:

"... I have been impressed to emphasize two great functions of the Church: First, the putting in order of our homes, and keeping them in order; and second, the proclaiming of the divinity of the mission of our Lord and Savior, Jesus Christ." (*Era*, June 1953, p. 400.)

Approximately 47 percent of the total content of his addresses dealt directly and explicitly with these two topics. Almost everything else that he said was in relation to these topics, whether it be self-discipline, free agency, Communism, crime, chastity, unity, or charity.

Consistent with his role as a prophet was his effort to proclaim the divinity of Jesus Christ. He exhorted all men everywhere to repent and accept Christ—to acquire a faith in Christ. Sixty-three percent of his conference remarks can be perceived as exhortations to repentance, and the single scriptural passage he quoted most often was Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

A marked characteristic of his message to repent was a spirit and feeling of kindness, love, and great concern for the individual. This feeling can be discerned in the following sentence: "With all my soul, I plead with the members of the Church and people everywhere, to think more about the gospel; more

about the developing of the spirit within; to devote more time to the real things of life, and less time to those things which will perish." (*Era*, June 1968, p. 112.)

The remainder of the content in his conference addresses fits primarily into three other categories: bearing personal witness of Christ (15.4%), warning of the anti-Christ and his evil (14.0%), and witnessing to the restoration of the gospel to the earth in this dispensation (7.7%).

President McKay saw a unique and vital relationship between the home environment and attaining and maintaining a living faith in Christ. He proclaimed that the home was the key to establishing faith in Christ among the people of the earth. He substantiated this position with realistic, practical, and persuasive evidence such as the following: A child spends an average ratio of time of 16 to 1 in the home over the school and 126 to 1 in the home over the church. With this link between Christ and the home clearly in mind, President McKay committed himself to structuring the function of the Church in a manner that would insure its practical implementation. The work toward correlation, home teaching, and the family home evening are prime examples of these efforts.

"Home is the nearest image of heaven," "the family is the foundation of the state," "our home joys are the most delightful the earth affords," and "no other success can compensate for failure in the home" are some of the concepts he used to emphasize the importance of the home in an era when other minds are suggesting that the home be abolished as an institution.

As mentioned previously, when President McKay was not dealing directly with the topics of faith in Christ or the home, he was usually drawing attention to subjects he

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felt were appendages of significant importance to these major themes. A great deal of attention is given in his addresses to those things that he felt were enemies of a faith in Christ and a healthy home. The enemies he described are: (1) the lack of self-mastery—letting the physical rule the spiritual; (2) the threat of Communism, crime, and other forces that subvert free agency; (3) the lack of charity; (4) the lack of unity; and (5) the lack of reverence. The proportion of emphasis he gave each of these threats in relation to the others was roughly (1) 43%, (2) 29%, (3) 15%, (4) 10%, and (5) 3%.

It is important to note that all of the enemies cited above except those in category number two are internal in nature, and they add up to 71% as compared to 29% for the external threats. President McKay was not a prophet of doom, but an optimistic and hopeful leader who loved life on this earth. He recognized and explained that the greatest dangers facing an individual's true welfare are within himself—not from without. Apparently, he felt it was much more important for individuals to correct self than to correct others; to be concerned about what one needs to do to self as against what one needs to do to others. This is in strong support of the conclusion that as a prophet, a large part of his concern was in calling members of the Church to repent.

President McKay loved the youth of the Church. He paid them great tributes and looked upon them as children of destiny. He ascribed the level of spirituality in the wards of the Church to the youth—as the young go, so goes the ward. Many times he spoke directly to youth and counseled them to seek a faith in God and to approach the Lord with that faith. If they would do this, he promised four great and

immediate blessings would come to them—gratitude, guidance, confidence, and inspiration. He consistently lent his great energies to programs in the Church that would develop character in the youth. It was his conviction that “flabbiness of character more than flabbiness of muscles lies at the root of most problems facing American youth.” (*Era*, June 1959, p. 423.)

His main emphasis under the topic of “self-mastery” focused on the law of chastity and the Word of Wisdom. Of all individual sins, he most consistently warned of the dangers and destruction associated with unchastity. On this score he stood unmoved in the face of accelerated social trends over the world that condone sexual promiscuity and increase tolerance toward infidelity. His position was clear, unequivocal, and in full accord with his predecessors.

“Ever since the organization of the Church, its leaders have raised their voices warning that infidelity and sexual immorality are two principal evils that threaten to weaken and to wreck present-day civilization.” (*Era*, June 1966, p. 477.)

“In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent in the court of chastity. All qualities are crowned by this precious virtue of beautiful womanhood. It is the most vital



In New Zealand, 1958

part of the foundation of a happy married life and is the source of strength and perpetuity of the race.” (*Era*, June 1967, pp. 25-26.)

By example as well as by word President McKay indicated that the individual characteristic that attached itself to all other virtues of the soul was gratitude. His spirit and expression of gratitude permeated all his addresses—it is a continuous theme. This characteristic harmonized well with his magnanimous character. He felt and expressed a world view—a universal brotherhood. In approximately 550 quotations that appear in his conference addresses, 384 were from the scriptures and 165 were from non-scriptural sources. A total of 100 individuals other than writers of the scriptures are quoted in his discourses. The preponderate majority (91 to 9) were not members of the Church.

Standing solidly on his relationship with Christ, whom he quotes 225 times, he reached out toward truth in many directions and frequently called attention to the wisdom and insights of men who saw and spoke that which would edify and uplift their fellowmen. This

spirit of fellowship with all the children of God was apparently felt by those from all walks of life whom he visited and who visited with him. Repeatedly, he indicated that the source of this love was his faith in and relationship to Christ—a faith that he acquired under the stimulation of a memorable home life.

The single topic that he emphasized in every conference—the need for a great and universal faith in Christ—was always prominent in his thinking as it is expressed in these addresses. No matter what problems and needs were being considered, Christ was invariably recommended as the only ultimate solution. “Without Jesus Christ of Nazareth, the Crucified Christ, the Risen Lord, traits of the jungle will hold the human family in bondage.” (*Era*, December 1965, p. 1099.) This need to bring Christ into our individual lives and into our homes that we might have order in our affairs and an aura of true love surrounding our relationships was the message delivered by President David O. McKay—a man with a message from God for the people of the world. ○





Speaking at a Brigham Young University preschool workshop for faculty and administrators

## The Words of a Prophet

*"Today, as always, we need men and women who have the courage to think right, to speak right, and to do right!"*

*"Love is the highest attribute of the human soul, and fidelity is love's noblest offspring."*

*"To be the worthy son or the worthy daughter of noble parents is one of the greatest responsibilities of youth."*

*"Man's free agency is an eternal principle of progress, and any form of government that*

*curtails or inhibits its free exercise is wrong.*

*"There are things in the world which we may and should despise, but we can condemn the evil without hating the man."*

*"No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution."*

*"Our children are our most priceless possession. They are the treasures of eternity. None of them should be lost."*

*"Christ is the way, the truth, the life, the only safe guide to that haven of peace for which men and women the wide world over are earnestly praying."*

*"The hardest battles of life are fought within the chambers of the soul."*

*"Horizon means something bounded by observation or experience—but the horizons within us are limited only by the boundary of imagination and dreams."*

*"In all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort."*

*"While we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation."*

*"True education—the education for which the Church stands—is the application of knowledge to the development of a noble and godlike character."*

*"We are living in what may be the most epoch-making period of all time. Scientific discoveries and inventions, the breaking down of heretofore approved*

*social and moral standards, the uprooting of old religious moorings—all give evidence that we are witnessing one of those tidal waves of human thought which periodically sweep over the world and change the destiny of the human race."*

"We must continue to declare that the gospel, the glad tidings of great joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest its teachings."

*"Man's chief concern in life should not be the acquiring of gold, or of fame, or of material possessions. It should not be the development of physical powers, nor of intellectual strength. His aim, the highest in life, should be the development of a Christ-like character."*

"The worth of man is a good measuring rod by which we may judge the rightfulness or the wrongfulness of a policy or principle, whether in government, in business, or in social activities."

*"The most potent influence in training youth is to cherish life, to have increased respect for human kind, to keep their word of honor, to love justice, in the life and personality of the teacher."*

"The true purpose of life is perfection of humanity through individual effort, under the

guidance of God's inspiration. Real life is response to the best about us."

*"No other success in life can compensate for failure in the home."*

"Parents are urged to gather their families around them, and to instruct them in truth and righteousness, and in family love and loyalty, for the home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these times cannot better be solved in any other place, by any other agency, by any other means, than by love and reverence and righteous teaching and example at home."

*"Choose good companions and find among them those with whom you would like to go through life and eternity."*

"Acceptance of the divinity of Christ's mission and compliance with the principles of his gospel give assurance of immortality and eternal life."

*"Truly, the holiest words my tongue can phrase, and the noblest thoughts my soul can claim, are unworthy of motherhood. It is a quality more precious than all others. 'In infancy I saw her lovely face. I came to manhood and find it still the same. Reverently I breathe her name, the precious name of mother.'"* ➔

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"A man's character is greater than intellectual attainments or social privilege."

"I appreciate with all my heart the knowledge of Christ's plan for the establishment of peace among mankind. The assurance of the efficacy of that plan brings peace to the soul beyond the power of expression."

"Families who prayerfully prepare and consistently hold their weekly home evenings, and who work together during the week to apply the lessons in their lives, will be blessed."

"Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord."

"Next to the home, the Church should be a dominant force in safeguarding our youth."

"What you think about in your secluded moments will radiate from you when you stand in the presence of others."

"A noble and godlike character is not a thing of favor or

chance, but is a natural result of continued effort and right thinking, the effect of long-cherished association with godlike thoughts."

"To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance."

"Temple marriage is the beginning of traveling on a road together—a road that will never end. Eternal joys may be glimpsed in the temple. These joys may be yours—together—if you will but follow the eternal principles outlined for you on your wedding day in the house of the Lord."

"A chaste life is the source of virile manhood, the crown of beautiful womanhood, the contributing source of harmony and happiness in family life, and the source of strength and perpetuity of the race."

"All of us should take pride in making Mormonism a synonym for trustworthiness, temperance, chastity, honesty, justice."

"He who seeks for happiness alone seldom finds it, but he who lives, that is, who loses himself to give happiness to others, finds that a double portion has come to himself."

"Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness."



*Thankfulness may consist merely of words. Gratitude is shown in acts."*

*"It is your duty to teach that Jesus Christ is the Redeemer of the world, that Joseph Smith was a prophet of God."*

*"Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look into the open grave and say, 'He is not here; he is alive.'"*

*"Selfishness is the root from which spring most human ills."*

*"We must continue to declare that the gospel, the glad tidings of great joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest its teachings."*

*"The strength of any community consists of and exists in the men who are pure, clean, upright, and straightforward, ready for the right, and sensitive to every approach of evil. Let such ideals be the standard of citizenship."*

*"What you think about in your secluded moments will radiate from you when you stand in the presence of others."*

*"A man's character is greater than intellectual attainments or social privilege."*



Police escort hearse from Church Office Building to the Tabernacle for funeral



President Joseph Fielding Smith reads his tribute to President McKay at the funeral

Sermons delivered at the funeral of President David O. McKay, January 22, 1970

## "One Who Loved His Fellowmen"

President Joseph Fielding Smith

● I honor and revere the name and the memory of President David O. McKay. For 60 years I sat by his side in the presiding councils of the Church. I came to know him intimately and well, and I loved him as a man and honored him as a prophet.

He was a true servant of the Lord—one who walked uprightly before his Maker; one who loved his fellowmen; one who enjoyed life and rejoiced in the privilege of service that was his; one who served with an eye single to the glory of God.

He exemplified perfectly the Old Testament standard: "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8.)

As stated editorially in the *Deseret News*: "If ever a man of modern history left his world better for having lived in it, that man was David Oman McKay."

"Wherever he passed, men lifted their heads with more hope and courage. Wherever his voice was heard, there followed greater kindness among

men, greater tolerance, greater love. Wherever his influence was felt, man and God became closer in purpose and in action."

President McKay was called to the holy apostleship in April 1906 by my father, President Joseph F. Smith, who acted under the inspiration of the Spirit, and he became one of the greatest and most inspired leaders of this dispensation.

In the early days of his ministry the Brethren used to go out on assignments two by two. Often President McKay and I went together. We would travel as far as we could by train and then the local brethren would meet us with a white top or a wagon. Sometimes we continued on horses or mules or by ox team. Many times we slept out under the stars or in such houses or cabins as were available.

In all his travels President McKay was a perfect gentleman—always kind and considerate, more interested in my comfort than in his own.

I shall miss him greatly. It does not seem possible that he has left us. But we know he has gone to a joyous reunion with his father and mother and that he is now taking up his labors in the paradise of God as he begins to associate anew with his good friends who preceded him into the realms ahead, with Stephen L. Richards and J. Reuben Clark, with George Albert Smith and Heber J. Grant, with Henry D. Moyle and Joseph F. Smith, and a host of others.

To my mind two statements made by the prophet Lehi exemplify the life of President McKay. He was like a great river, "continually running into the fountain of all righteousness," and he was like a mighty valley, "firm and steadfast, and immovable in keeping the commandments of the Lord!" (1 Ne. 2:9-10.)

I thank God for the life and ministry of this great man. He was a soul set apart, a great spirit who came here to preside in Israel. He did his work well and has returned clean and perfected to the realms of light and joyous reunion. If ever there was a man to whom these words of scriptural benediction might well be said, it was President McKay:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34), for ye did all things well that were entrusted unto thy care.

I pray that the peace of heaven may rest with Sister McKay and their family and that the spirit of emulation may abound in the hearts of all of us for that mighty prophet whose memory is hallowed to us this day.

In the name of Jesus Christ. Amen. ○

# "God Makes a Giant Among Men"

Elder Hugh B. Brown

Of the Council of the Twelve

● "Here and there, and now and then, God makes a giant among men." President McKay was a symbol of moral strength to the people of many nations. His life was an inspiration, his memory a benediction.

He was a man who was tall in character as well as physically. He stood out, head and shoulders, above the crowd—a measuring standard for manhood. He was known for his largeness of spirit and the grace with which he lived.

The "God-image" quality of President McKay's nature was the root of his dignity. Those who listened to him felt there was something finer in the man than anything that he said.

When a great man dies, for years the light he leaves behind him lies on the paths of men. The love, the teachings, the life of President McKay have been an inspiration and a proud influence for good in the world.

As Robert Louis Stevenson said, and President McKay often liked to quote this: "He has achieved success who has lived well, laughed often, and loved much, who has gained the respect of intelligent men and the love of little children, who has filled his niche and accomplished his task, who has left the world better than he found it."

President McKay has done that. He had the ability to inspire all whose lives he touched.

A noted newspaper columnist wrote of him: "President McKay is a man with a strong, friendly face, a courageous smile, an amazing memory, and a deep understanding of his fellow-men. . . . I have met many of the religious leaders of the world but none with a more contagious humor, practical good sense and homespun philosophy."

People are impressed by convictions and earnestness, and the dignity and simplicity that go along with being honest. Religion gets into the blood atmospherically.

We believe that the teachings of Jesus Christ are not primarily theological dogma, but a moral idea. His kingdom is not so much a theory to be believed as a goal to be sought. The vision that you glorify in your mind, the ideal that you enshrine in your

heart, that you will become.

President McKay has lived as nearly as it is humanly possible for any man to live a Christ-like life. He found that the answer to the yearnings of the human heart for fullness lies in living outside oneself by love. He proved the truth of Christ's paradoxical saying, "He that loseth his life for my sake shall find it" (Matt. 10:39.) He was a true servant of the Lord, one who lived as he taught.

He was aware that there are capacities and powers within us beyond comprehension. Our faith can bring us the wisdom to know what to do, and the strength to do it.

Leadership denotes followship. No real leader finds it necessary to remind others that he is the leader. He must so conduct himself as to inspire confidence. This age is calling for leadership.

I would like to share with you something that President McKay once said:

"If even the simplest principles of the Savior's teachings had been observed, history would have been changed. . . . The Church of Jesus Christ of Latter-day Saints accepts as literally true the words of Jesus: 'I am come that they might have life, and that they might have it more abundantly.' (John 10:10.) We believe, however, that this abundant life is obtained not only from spiritual exaltation, but also by the application to daily life of the principles that Jesus taught."

"These principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society is built, is: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.'" (Mark 12:30.)

He emphasized the latter part of that. He loved God with all his soul, but he loved him with all his mind, too, and because of that interpretation of the meaning of the scripture, he spent a lifetime improving his mind, reaching up, looking out, lifting up, and thus he blessed all who met him.

General Omar Bradley spoke truly when he said, "With the monstrous weapons man already has, humanity is in danger of being trapped in this

world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. (We have too many men of science—too few men of God.) We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

We thank the Lord for leaders such as President McKay who help us to keep a true sense of values, to realize and act upon the revealed fact that man is a child of God; that, as the apostle Paul said, we are "joint-heirs with Christ." (Rom. 8:17.)

Dr. James E. Talmage, who for many years was associated with President McKay in the Council of the Twelve, sums up a discussion of the creation of the universe as follows:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be. He is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him they were created; they are his handiwork: man is his son. In this world, man is given dominion over a few things. It is his privilege to achieve supremacy over many things."

"The heavens declare the glory of God," said the Psalmist, "And the firmament sheweth his handiwork." Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator himself is thus declared: "This is my work and my glory—to bring to pass the immortality and eternal life of man."

But now, after quoting the poets, historians, scientists, and philosophers, and others, there is really only one source from which we get our inspiration when thinking of the meaning and purpose of life and death. That source is the holy scriptures. In First Corinthians we read: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:19-22.)

And again in the same chapter, "There are also celestial bodies, and bodies terrestrial: but the glory of the



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celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. . . ." (1 Cor. 15:40-42.)

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54-55.)

There is nothing more inspiring than that account given in the four Gospels, where disciples, including some women, went to the sepulchre. You will remember, Peter and John ran to the sepulchre when they were told that Christ had been taken away. Peter was more impetuous; John more fleet of foot; but Peter ran into the sepulchre and saw that the body of Christ was not there. The linen clothes had been laid aside.

Mary Magdalene stood without, weeping. Then she looked in the tomb and saw two angels in white, who said to her, "Woman, why weepest thou?"

She said, "... they have taken away my Lord, and I know not where they have laid him."

And then as she stepped back she became aware of the presence of someone. Her head was bowed; her heart was heavy. She did not dare to raise her eyes, and looked only at the feet and ankles of the person who stood there.

He said to her, "Woman, why weepest thou? whom seekest thou?" She said, "If thou hast borne him hence, tell me . . . and I will take him away."

And then the Lord and Savior Jesus Christ said to her, "Mary." And there was a complete change in her whole being as she heard her name spoken. She became aware of the fact that the living Christ had addressed her and called her by name. She raised from agony to ecstasy and would have embraced him but he forbade her and told her to go and tell the brethren: "I ascend unto my Father, and your Father; and to my God, and your God." And she went. (See John 20.)

It was difficult for them to understand the truth of what she said. Even these who had been closest to him through his life could not comprehend the true meaning of the resurrection. Then he came to them in that upper room. Ten of them were present. They fell back, afrighted. And he said, "Why are you troubled? . . . it is I myself: handle me, and see, for a spirit has

not flesh and bones, as you see me have." (See Luke 24:37-39.) It was an inspiring occasion, but even then they needed more to fully convince them.

And at a later date, 11 of them met again. Thomas was present this time, Thomas who had said, "I will not believe unless I see the prints in his hands and feet." While they were there meditating, He appeared, even though the doors and windows were closed. And he said to Thomas, "... reach hither thy hand, and thrust it into my side. . . ."

And Thomas said, "My Lord and my God." (See John 20:25-28.)

He met with them on various occasions, and with 500 of the brethren on one occasion. He met them at the Sea of Tiberias, and then he went out near Bethany; a number of his followers were with him, and he was taken up in a cloud and ascended into heaven. There were angels present, and they said to those who were there: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

It is because of this promise that we bear our witness to the world that the second coming of Christ is imminent. We know not when—it has not been revealed—but we are sure that it will come.

May God's blessings be with us and may we do everything in our power to hasten the day when universal peace will be established, when the gospel will be understood, when the Son of God, the Prince of Peace, will come and rule and reign. When that time comes, David O. McKay will be among those who will be with the Master and will greet us, if we can prepare ourselves to be worthy to see him again.

God bless you, my brethren and sisters, all present and all who are listening, that peace may enter your hearts and from there radiate to all the communities where you live. May the peace which Christ promised to the world finally come, and it will come if more men will emulate the wonderful example of our beloved President.

The Lord bless you, Sister McKay, and your family, and may you have that peace of which Jesus spoke when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "In my Father's house are many mansions: if it were not so I would have told you." (John 14:27, 2.)

May his peace and blessings be with all of us. I pray in the name of Jesus Christ. Amen. ○

# "A True Exemplar of the Life of Christ"

President N. Eldon Tanner  
Second Counselor in the First Presidency

● We have met here today as an expression of our love and respect for our departed, illustrious, devoted, and beloved leader, David O. McKay—a prophet of God—and to his devoted wife and family.

It is a real honor and a humbling experience indeed to be asked by the family to speak at the funeral of their husband, father, grandfather, and brother, who was loved, respected, and adored by every one of them.

As I stand before you on this most solemn occasion, I feel so inadequate in trying to express my feelings, and humbly pray that the spirit and blessings of the Lord will attend each and every one of us and that what I may say might be of some comfort and solace to the family and encouragement to those who are paying homage to this great man.

He has spent his whole life in the service of his Lord and Savior and of his fellowmen. It has been a signal honor, privilege, and blessing and a most rewarding experience for me to have been called by the prophet as one of his counselors, and for six glorious years to sit in council with him, to feel his great spirit, and to have been taught and inspired by the Lord's anointed. I have continually prayed and shall continue to pray and strive to be worthy of this rare and wonderful opportunity and blessing, which is beyond compare.

I wish to express my appreciation for the opportunity I have had of becoming so well acquainted with his sweet and devoted wife, Emma Ray, whom I have always loved and respected, and also for the close and pleasant association I have had with Lawrence as superintendent of the Sunday School and in a business way, and with Edward, Robert, and with Conway Ashton, and other members of this fine family whom I have learned to love and respect.

I should like personally to express my appreciation to the doctors and nurses for their true love, devotion, and kindness in caring for his every need, and which he appreciated so much.

After a normal lifetime of service, he was called at the age of 77 as a prophet of God to preside over The Church of Jesus Christ of Latter-day Saints. Though he had passed the age

when most men have finished their mortal life, he was hale, hardy, and alert, loving life and the challenges before him. He has presided over the Church for 19 years.

Under his leadership the Church has enjoyed unprecedented physical and spiritual growth. The missionary program has made greater progress, and we have seen more temple building than ever before. Priesthood programs and activity have been greatly enlarged, a successful correlation program inaugurated, and Regional Representatives of the Twelve have been called to assist in furthering the Church's worldwide program. In response to a growing need for an answer to some of the social problems confronting us, there has been greater emphasis on the importance of home and family relationships than at any other time.

His life of outstanding service and leadership has been acknowledged, and great tribute expressed, by newspapers, radio, and television from all over the continent, and elsewhere in the world, and by telegrams, letters, and phone calls from admirers far and near.

As one of the greatest prophets and leaders of this dispensation, his counsel has been sought and his influence felt by leaders in all walks of life, including Presidents of the United States. He was loved and respected and revered by millions of people who now mourn his passing.

During his whole life he was a true exemplar of the life of Christ. He followed and lived by the two great commandments which the Lord gave to the lawyer, who asked him, tempting, "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

I should like to refer to one or two instances that seem to depict the love and harmony that existed in his home. When he was 90 years of age, Sister McKay, his lovely wife, wrote the following tribute:





Scene at the Salt Lake cemetery

"I am very, very proud of my husband. He is just as lovely, just as courteous, just as polite, just as kind, just as sweet in our home as he is anywhere else, and I am very proud of him. And I am very grateful for him. I cannot see a thing wrong with him. And I pray that our brethren will try to follow his example in every way, shape, and form."

There are two experiences which I have had, and which touch my heart, that I should like to repeat to you today. One morning, shortly after he had left the hospital following a slight stroke, I was in his study with him, and he said: "President Tanner, I had the sweetest experience last night. About 11 o'clock I got up to go to the bathroom, and had only gone two or three steps when Emma Ray was by my side, holding my hand." And I wondered how this little frail woman could assist this big man, but as tears came to his eyes, I knew that she had helped him through love and consideration for his well-being.

At another time I had him in his wheelchair and was wheeling him out to go to the meeting in the temple. I just got to the front door when he said, "Oh, I must kiss Emma Ray good-bye." Here he was in a wheelchair, on his way to a meeting, had only been married for 65 years, and feeling it important that he should kiss his sweet wife good-bye. I turned his wheelchair around and wheeled him back through the hall, through the living room, to the bedroom, where he kissed Emma Ray good-bye. Then tears came to my eyes, and I thought what an example of love and affection, which, if practiced in every home, would contribute

greatly to our joy and unity and progress.

His love of and devotion to the Lord cannot be questioned. Another experience I should like to repeat took place just before I was called into the First Presidency. We were sitting in a meeting of the First Presidency and Quorum of the Twelve discussing a very important matter, trying to determine what would be in the best interest of the Church and acceptable to our Heavenly Father. After the discussion had gone on for some little time, President McKay said, "Brethren, I think this is what the Lord would want us to do."

All of the brethren, though some strong views had been stated, realized that we should do as the President directed. I turned to a brother by whom I was sitting and said, "I never cease to marvel at the wisdom of that man, the keenness of his mind, how he can analyze a problem and come up with the right solution."

He turned to me and said, as he put his hand on my knee, "You are listening to a prophet of God." I was startled and a little chagrined, because I too knew that we were listening to a prophet of God, and that his answer would need to be correct and what the Lord would want us to do.

He believed, followed, and understood the gospel of Jesus Christ. He knew and taught that death was just passing from mortal to immortal existence to a life hereafter.

A little grandson of mine, eight years of age, who had leukemia and understood the seriousness of his condition, paid a great tribute to President McKay. His teacher had asked the

class to write out what each would like to be more than anything else. Little Tommy wrote: "I would like to be President McKay because he is a prophet of God. When he dies he will go to the celestial kingdom, and that is where I want to go."

Then he finished by saying, "Maybe I'll get there anyway." Such is the faith of a little child, and I am sure his wish has been realized. The Savior said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.)

Another little incident I should like to relate took place as President McKay's family were discussing the fact that he would be given a great welcome by the prophets and General Authorities who had preceded him, and by his father, his mother and brothers, and his many friends. His grandson Mark spoke up and said, "You know, it would really be interesting to be in on that celebration that is going on in heaven for Papa Dade. Boy! He's really got it made!"

How fortunate and blessed we are to know that we are the spirit children of God, that God lives, and that his Son Jesus Christ actually came to earth and gave his life that we might be resurrected and enjoy immortality and eternal life. This will make it possible for every one of us to go back into his presence if we will but follow the plan laid down by him.

President McKay has said much on this subject, and I should like to read at length some of the things he has said regarding life and the resurrection. He quoted John 3:16:

"For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Then President McKay goes on to say:

"As Christ lived after death so shall all men live, each taking his place in the next world for which he has best fitted himself. The message of the resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words: 'He is not here; for he is risen.' (Matt. 28:6.) Because our Redeemer lives, so shall we. I bear you my witness that he does live, and I know it as I hope you know that divine truth."

Further quoting from President McKay:

"Resurrection and spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much



which suggests the *awakening* thought. Like the stillness of death, old winter has held all vegetable life in his grasp, but as spring approaches, the tender, life-giving power of heat and light compels him to relinquish his grip, and what seems to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

"So it is with man. What we call death, Jesus referred to as sleep. Indeed, to the Savior of the world there is no such thing as death—only life—eternal life. Truly he could say, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' (John 11:25.)

"With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life.

"The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth. Christ broke the seal of the grave and revealed death as the door to immortality and eternal life. He is real. He lives. God help us to believe in him with all our souls, and to make him real in our lives."

President McKay then says:

"The important question with each of us today, as it should be always, is: How well prepared are we to meet that eventuality in life, that inescapable experience called death? One man, contemplating this, tried to imagine what we could take with us when the end came. He wrote:

"Supposing today were your last day on earth,  
The last mile of the journey you've trod;  
After all of your struggles, how much are you worth?  
How much can you take home to God?"

"Don't count as possessions your silver and gold,  
Tomorrow you leave these behind:  
And all that is yours to have and to hold,  
Is the service you've rendered mankind."

President McKay concludes:

"When I first read that, I could not agree with him, nor do I today, unless he includes in that rendering of service, the development of spiritual gifts and attainments—the character that we have developed, the virtues which have

been ours through righteous living in this mortal stage, and the credit of service to others."

During the months and years in which he was restricted in his activities, he carried on, giving leadership to the Church, and never at any time did I hear him complain. Last Friday morning as I called to inquire if he would like to see his counselors, the nurse replied that he was not able to see us. This Friday morning was the first time in months that he was not up, dressed, and in his study. He was determined and valiant to the very end. He was an inspiration and strength to all of us. And now he has gone to his great reward. What a glorious welcome he will receive from those who have gone on before him! Winston Churchill's statement when speaking of the late King George VI applies so well to our beloved President:

"He was sustained not only by his

natural buoyancy but by the sincerity of his Christian faith. During these last months the King walked with death as if death were a companion, an acquaintance whom he recognized but did not fear. In the end death came as a friend, and after a happy day of sunshine and sport. After 'good night' to those who loved him best, he fell asleep, and as every man and woman who strives to fear God and nothing else in the world may hope to do."

I wish to bear my witness that God lives, and that Jesus is the Christ, the Savior of the world. He has given us the plan of life and salvation through his gospel, which, if accepted and lived, will make it possible for us to enjoy with our great leader, President David O. McKay, immortality and eternal life. May the Lord bless us all to this end, I pray, in the name of Jesus Christ. Amen. ○

## "He Lighted the Lamps of Faith"

President Harold B. Lee

First Counselor in the First Presidency  
and President of the Council of the Twelve

● To all of us who have been closely associated with President McKay, we have fervently wished that this day would never come. And so with hearts filled to overflowing, and with a sense of gratitude and responsibility, I yield myself now to the spirit, in the hope that in these next few moments as we close this service I might follow along as the Spirit has guided the brethren thus far.

I should like to take as something of a text the ninth Article of Faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

The distinctive characteristic of the Church over which President David O. McKay has presided for nearly nineteen years as its President is expressed in that Article of Faith which I have just read.

Anciently when the church was established, it was the apostle Paul who declared it was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief

corner stone." (Eph. 2:20.) Anchored by that divine conviction, we have often heard our beloved leader pray, "O God, we pray that the channel of communication will be always open between thee and us." That his prayer has been answered has been continually witnessed by those of us who have labored close to him and have heard his profound conviction, "The Lord has spoken!"

This expression leads us to another declaration concerning the exalted position in which he has served. In the position of President of The Church of Jesus Christ of Latter-day Saints, he has been sustained as a prophet, a seer, and a revelator. A prophet is an inspired and divinely appointed revealer and interpreter of God's mind and will. He has held the keys to the kingdom of God in our day, such as were given to Peter as the earthly head of the church in his day, there being only one man on the earth at a time holding such keys.

The meaning of the title of seer is explained in reputable commentaries and by an ancient prophet. I read



Scene at Salt Lake cemetery burial site

these to you that you may glimpse the spiritual stature of this man. You have been made aware of the outward evidences of the greatness of this man, David O. McKay. I would now desire to give you an insight into that other dimension of his great soul. The *Encyclopedia Britannica* defines seer as follows:

"Seers create the expectation of individuals in mysterious contact with God, standing in his counsel, knowing his secrets, whose words therefore should have absolute authority in times of crisis."

The prophet Ammon declared:

"And the king said that a seer is greater than a prophet."

"And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God."

"But a seer can know of things which are past, and also of things which are to come, and by them shall things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known."

"Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings." (Mosiah 8:15-18.)

In those words you have dramatically portrayed the spiritual stature of this great man of God who has now been called home to report and to give an

accounting of his earthly stewardship.

Someone has written a summation that well expresses the feelings of all of us: "His love was pure and kind. Though he was gentle, he was firm. Though he was humble, he was not without courage. Though he was forgiving to the truly repentant, he never condoned sin. Though he had seen many changes in the standards of living, and had seen many advancements in science, he never changed any principles of the gospel. He brought honor and respect for the Church and Kingdom of God the world over. He was honored by all respectable people. He was genuine. He talked with God. He was and is a prophet of the Living God. That man and prophet is David O. McKay."

His preparation for this mission began in the premortal world, where Abraham tells us there were great and noble ones, from among whom God said he would make his rulers. To Abraham the Lord declared, as he did to Jeremiah, as well as to others, "... thou art of them; thou wast chosen before thou wast born." (Abr. 3:23.) There is no doubt in the minds of thousands who knew the life of David O. McKay that like Abraham and Jeremiah and others of the prophets, David O. McKay was chosen before he was born.

Joseph Smith, the first prophet of this dispensation, once explained, "A man is only a prophet when he is acting as such." This enlightening declaration doubtless holds true of all prophets, ancient as well as modern men of God. Very likely they receive their polishing by the sometimes refining processes, as Paul declared of the Mas-

ter: "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

A prophet, then, does not become a spiritual leader by studying books about religion, nor does he become one by attending a theological seminary. One becomes a prophet, a divinely called religious leader, by actual spiritual contacts. He gets his diploma, as it were, directly from God.

Historically most prophet-leaders were chosen from humble walks of life. David O. McKay came of the pioneer, farmer family. He resided in a small hamlet known as Huntsville, nurtured among the hills up Ogden Canyon, isolated in a Bethlehem-like community as related to the larger centers of population. But like others of those pioneers, he and his family, while living in log cabins, dreamed of grand temples of God. Our President was a mighty instrument through which God moved to make that dream come true. During his lifetime as an apostle and as President of the Church, most of our holy temples of today have been constructed. "And by this vision splendid, he was on his way attended," and like Samuel of old, he grew on, and the Lord was with him, and he "was in favour both with the Lord, and also with men." (1 Sam. 2:26.)

President McKay once said, "The poorest shack in which prevails a united family is of far greater value to God and to humanity than any other riches. In such a home God can work miracles and will work miracles. Pure hearts in a pure home are always in whispering distance of heaven." He should know, for the home of his childhood and the one in which he was the father and presided were within "whispering distance of heaven."

In the public press and by radio and television during the last few days the accomplishments of his life have been well documented and need not be further elaborated, but his great love for people urged him to give impetus to the Church-wide welfare movement, designed to give aid to the needy and the unfortunate to be uplifted in the Lord's own way. And in the beginning of that movement, I was called to be close to President McKay, and was called to his office sometimes not once but several times, as he directed the molding of what we call the Welfare Program of the Church.

As he sensed the decline in family home life in this and other nations, he directed the establishment of a Church-wide family home evening program, as has been referred to, with a well-defined program of weekly religious and moral teachings, an activity designed to draw parents and

children together. He said, "One of our most precious possessions in our family home is the school of human virtues. Its responsibilities, joys and sorrows, smiles, tears, hopes and solicitudes form the chief interests of life."

He was alert to the moral decline and mounting juvenile delinquency and the ever-increasing crime wave. He made it clear to all of us that the world was in need of a unifying force, and such an ideal is the gospel of Jesus Christ. Throughout the whole Church, in the family home, and in all Church organizations, these gospel ideals must be constantly impressed, to minimize, if possible, these evils in the world. This has required a lifetime effort on his part to urge us to integrate all lesson materials for all ages, and thereby build a solid foundation of faith, that they become an anchor to the many who are floundering and in danger of moral shipwreck.

None of us will ever forget the touchstone of his soul, which was the secret of his nobility, when he declared, "What you think of Christ will determine in large measure what you are. That man is greatest who is most Christ-like."

As a special witness of our Lord and Master, he lighted the lamps of faith of many by the intensity of the fire within his own soul. His was the sure word of prophecy that Jesus Christ was indeed our Savior and our Redeemer and literal Son of God our Heavenly Father.

There could be no doubt but that his calling and election are made sure, and that he is a worthy recipient of the highest privileges accorded to those who have lived the laws of the celestial kingdom while on this earth. If I were an artist and had been retained to paint a picture of a prophet of God, I could choose no more worthy representative to stand for a picture of that prophet, past or present, than our own beloved President David O. McKay.

Someone remarked, with reference to his passing, "The world was left poorer and heaven richer when he passed away." I would say it differently: "He left the world richer and heaven more glorious by the rich treasures he has brought to each." From one of his "heart petals," as he called them, on his ninetieth birthday, when the General Authorities and the family gathered, he gave us this little verse, addressed in the closing words to one who is dear and precious to him:

"Family cares came heavy but not a complaint;  
Forty-four children now crown her as saint;  
Companion, counselor, adviser alway,

My wife for eternity, my own Emma Ray.

You insist that I'm ninety?  
My limbs say you are right;  
As I hobble along a pitiable sight;  
But I shall always feel young  
With the gospel that's true,  
With loved ones around me, and  
friends like you."

As I have witnessed the throng of people waiting, waiting, almost around the entire block surrounding the Church Office Building, for the last glimpse of their departed leader, I have repeated to myself: That person who has lived best is he who in his passing has taken up most hearts with him. Amidst the turmoil in all the world, we lean upon the assurances that the Lord has given us, that when the devil shall have power over his own dominion, as he said he would in our day, we lean upon the promise of our Heavenly Father that in this day he would reign in the midst of his saints. (See D&C 1:35-36.)

To you, his beloved family: You bear one of the greatest family names that has ever been among all the children of men on this earth. Teach your children and your children's children to the last generation to honor that name and never defile it, that the name of the McKay family might be perpetuated through all time.

And to the Church: Cherish his memory, you Church members, by living in your youth, in your marriage, in your homes, as nearly to the perfection that he has demonstrated. He has been called home. New leadership will carry on, not to take his place—no one can take his place—but merely to fill the vacancy caused by his passing. If we look to the leadership that God will place and will follow thereafter as we have followed President McKay, all will be right with the world; and in the words of some, "stick with the old ship," the kingdom of God, and trust in Almighty God, and he will bring us safely through.

There are evidences today of oppression to the Church and kingdom of God, but like the apostle Paul we say, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. . . ."

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair.

"Persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. 5: 8-9.)

Along with Job in the midst of his suffering, we declare, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I

see God" (Job 19:25-26), if I am worthy and hopefully to stand by the side of this noble leader, whom we have loved so much in life.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also." (John 14:2-3.) I can imagine his wanting to say that to us here today. There are many mansions in our Father's kingdom beyond this. "I go to prepare a place for you. . . . that where I am, there ye may be also. And whither I go ye know, and the way ye know." "Let not your heart be troubled, neither let it be afraid." (John 1:3-4, 27.)

And so as one who bears the responsibility of being a special witness, as was President McKay, and as we have come one by one into the Council of the Twelve, we have been enjoined to remember that our greatest responsibility is to bear a true witness of the divine mission of our Lord and Savior Jesus Christ. And so with all the fervor of my soul, I join with my fellow members of the apostleship. We know, as President McKay knew, that Jesus lives, that he is the Redeemer of the world, and that comfort will come to you as a family and to you sorrowing friends, associates in the Church and out of the Church, to the extent that you too can receive that divine witness that Jesus is the Savior of the world, and that this life is but a schooling to prepare us for the life beyond this. To that I bear humble testimony and bespeak to you, our beloved Sister McKay, to all of you sons and daughters, grandchildren, you sons-in-law, you daughters-in-law, and all who have the blood of the McKay family in your veins, God grant you peace, and may you go from here with hearts uplifted, strengthened with a new resolution to carry on as you know he would want you to carry on.

He won't be far away from you, Sister McKay. He will be waiting. I think he can't be long without you over there. He probably knows that you won't want to be long without him. He will be waiting. Have no fear. Be of good peace, and that time will come and that glorious reunion where time is no more, where there will be no tears, no sorrow. All these former things are done away in Christ. To that I bear my witness to all who are present and to all who are listening, far and near, and may we cling to that iron rod lest we in an evil moment fall prey to the wiles of the evil one and miss the golden opportunities that are ours if we remain true to the faith, for which I pray humbly in the name of the Lord Jesus Christ. Amen. ○



## End of an Era

### Life Among the Mormons

*The stake president,  
in conducting stake conference,  
announced that he would  
be the concluding speaker.  
"Then," he continued, "after*

*I give my closing remarks  
the choir will sing  
'Let the Mountains Shout for  
Joy.' " He paused, puzzled,  
as several persons in  
the congregation began to laugh;  
then a slow smile started  
on his face, and soon the  
whole congregation was  
convulsed with laughter.*

—Kathy Pederson, Provo, Utah

In the mission field  
people often ask us, while  
we're tracting, if we  
are insurance salesmen.  
One of my companions,  
exasperated at being so  
frequently questioned,  
finally said, "Yes,  
we're with Eternal Life!"  
—Elder Elvin Frank Jones,  
Texas Mission

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

**The best way I know of  
to win an argument is to start by  
being in the right.**

—Lord Hailsham

***Open-minded or  
empty-headed—it depends  
on whether you're  
defining yourself or  
someone else.***

**Nagging wife: Wake up!  
You're talking in your sleep!  
Husband: My goodness, do you  
begudge me those few words?**

**He that falls in love with himself  
will have no rivals.  
—Benjamin Franklin**

**A reckless driver is one who  
passes you in spite of all  
your car can do.**

Each one of us is the architect  
of his own fate, and he is  
unfortunate indeed who will try  
to build himself *without the  
inspiration of God*, without  
realizing that he grows from  
within, not from without.

—President David O. McKay

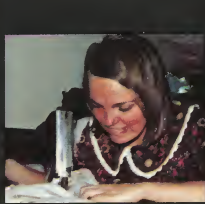
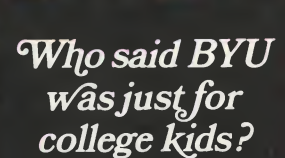
"Doctor, I'm suffering from  
a pain in my right leg."  
"There's no cure, alas. It's  
because of old age," the doctor  
replied. "You must be  
mistaken, doctor. The left leg  
is as old as the right,  
and it doesn't hurt at all!"

### Fireworks at Dawn

By Maureen Cannon

*Our father, barricaded  
Behind the headlines, is  
Each morning wholly shaded  
From view except for his  
Two hands which grasp the pages,  
White-knuckled, while he rages.*

*It hardly seems the time for me to mutter  
"I wonder, darling, would you pass the butter?"  
On days when Ships of State are plainly rudderless,  
I'd better reach my own. Or else go butter-less.*



## Who said BYU was just for college kids?

Come summer, youth 12 through 20 from all over the nation make the summer scene at BYU. In fact they make the place hop! Hop with art, music, debate, publications, speed reading, broadcasting, and theatrical fun, with boys' sports and survival adventures, with girls' personal development programs.

It's all part of BYU's 1970 Summer Youth Programs. Programs geared to fire kids up . . . to develop their aesthetic and leadership skills . . . to strengthen their spiritual base . . . to move them now into new areas of personal achievement — in an unexcelled LDS environment.

Take your pick of these thirteen never-to-be-forgotten summer youth programs at BYU:

**BYU YOUTH ACADEMY**  
(Personal Development for Girls)  
June 15-26, June 29 - July 10,  
July 13-24, July 25-31

**THEATRE WORKSHOP**  
(Drama)  
June 15 - July 17

**SPORTS ADVENTURE FOR BOYS**  
June 15-26, June 29 - July 10

**BYU YOUTH ACADEMY —  
THUNDERELLA**  
(Personal Development for Overweight Girls)  
June 15 - July 24

**ART WORKSHOP**  
June 15-26

**SURVIVAL ADVENTURE  
FOR BOYS**  
June 18-27, June 27 - July 6,  
July 23 - August 1, August 1-10

**COLLEGE PREPARATION  
WORKSHOP**  
June 22 - July 10, July 27 - August 14

**ARCHAEOLOGY CAMP**  
June 29 - July 17  
**COMPUTER WORKSHOP**  
July 6-10

**HIGH SCHOOL FORENSICS  
WORKSHOP**  
(Debate and Speech)  
July 20-31

**SUMMER MUSIC CAMP**  
July 27 - August 8  
**BROADCASTING INSTITUTE**  
(Radio / TV)  
August 3-7

**HIGH SCHOOL PUBLICATIONS  
WORKSHOP**  
(Journalism)  
August 10-14

Write:

**SPECIAL COURSES AND CONFERENCES**  
242-E HRCB  
Brigham Young University  
Provo, Utah 84601



## How to send funds SAFELY AND AT NO COST to missionaries now in the field

It has always been the policy of First Security Bank to provide *free service* to families sending funds to missionaries in the field.

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